

Rev. Faulkes

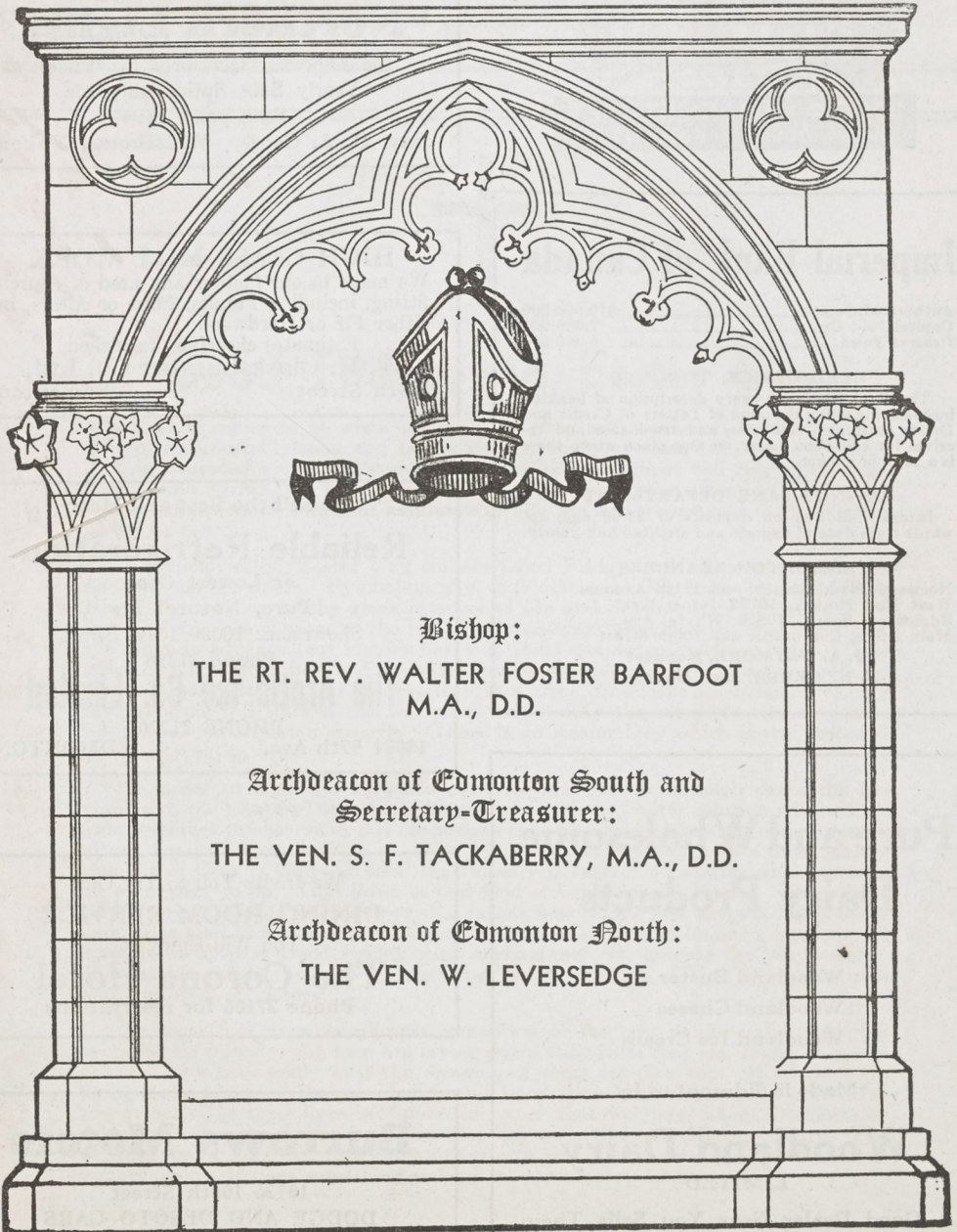
The Church Messenger

DIOCESE OF EDMONTON

IX
VOL IX

EDMONTON, APRIL, 1943

No. 4



Bishop:

THE RT. REV. WALTER FOSTER BARFOOT
M.A., D.D.

Archdeacon of Edmonton South and
Secretary-Treasurer:

THE VEN. S. F. TACKABERRY, M.A., D.D.

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Church Messenger---Diocese of Edmonton

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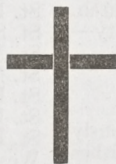
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Good Friday and Easter Day

EASTER comes to us when we are most tired and weakened by the burdens of an unusually long and trying winter, and just when they seemed about to overwhelm us it delivers its message like a trumpet call ringing through heaven and earth. No matter how it finds us it holds our attention. It comes with its sharp, clear, confident assurance of new life and we respond to the wonder of its tidings.

Chronologically, Easter Day follows Good Friday and we cannot have the one without the other. Psychologically, it is different. We know the end of the story—the solution of the great mystery of life and death. It is for us as if we had read the last chapter of the book first and then went back to read the story. We know in advance that victory lies with Jesus and not with His enemies. This advance knowledge has had far-reaching consequences. It is dimly paralleled at the present time. Our leaders fear that over confidence in ultimate victory for our arms will slacken the war effort and nullify the sacrifices already made. So it is in the Christian struggle. There is no Easter Day which is not preceded by Good Friday.

In order to keep the sequence right we must follow through from the beginning of the mystery, otherwise the real glory of the Easter solution will be lost. It is pertinent to observe in this connection that Christianity has not done its work in our hearts largely because we have by-passed Good Friday. We have loosely thought of God as kind—so kind that victory is certain no matter what we may do or neglect to do. God loves us and God is kind, so why worry. To quote a recent writer: "God is conceived as a father who says I love my son but I don't care what kind of a blackguard he turns out to be so long as he has a good time." That is to by-pass Good Friday with a vengeance. It ignores the very essence of what life means. Christ on the Cross is the measure of God's love for men and the price of victory.

In these last days we glimpse something of the cost of our salvation. On every battle front, young men are laying down their lives that we might be saved or safe. We may easily miss the meaning of their sacrifice too. If all they are dying for is to ensure that we shall have a good time in the future, the cost is far too great. But their lives are given in order that we may have a chance of salvation from the selfishness and sin that has made their sacrifice necessary. The sin that makes their sacrifice necessary is our sin. Their victory will not be our victory unless it does something radical in our hearts and our minds.

WALTER, EDMONTON.

Diocesan News

BISHOP'S ENGAGEMENTS

April—	
4th—	10.00 a.m.: Holy Trinity Bible Classes. 11.00 a.m.: Holy Trinity; sermon. 2.30 p.m.: Holy Trinity, Sunday School. 7.30 p.m.: St. Luke's Confirmation.
6th—	10.00 a.m.: Corporate Communion. Diocesan W.A. Annual. 4.30 p.m.: Bishop's Hour, W.A.
8th—	4.00 p.m.: Service of Praise and Thanksgiving—W.A.
11th—	10.00 a.m.: St. Mary's Sunday School. 11.00 a.m.: St. Mary's, Edmonton. 7.30 p.m.: St. Faith's—Rally Sunday.
18th—	11.00 a.m.: Fort Saskatchewan. 3.00 p.m.: Gibbons. 7.30 p.m.: Metropolitan United Church.
23rd—	Good Friday. Holy Trinity— Three Hours Devotions.

APPORTIONMENT

Severe weather and bad roads have seriously affected church receipts, especially in parishes where the duplex weekly envelope is not in general use. One result is that many congregations have not met the apportionment for the first quarter at this date, April 5th. Assurances have been received that some will have remittances in by the deadline date.

At this time we must remind ourselves that the missionary grants to this diocese from the M.S.C.C. depend entirely upon the response made by every last centre where services are held. This is a last-moment call to every churchman to make needed haste.

THE RECTORY CAMPAIGN

The Diocesan Synod of 1942 faced squarely the long standing problem of adequate housing for those of the clergy whose work lies in the areas outside the city.

The Bishop, in his charge, spoke very plainly of the need of speedy and decisive action to remedy a crippling neglect. He said, "It is imperative that the dignity and worth of rural clergy shall be recognized by a radical revolution in our thinking—the "Achilles heel" of our local diocesan work is the rural rectory. To this matter I direct your special attention and ask you to take speedy action. The provision of a Revolving Fund of not less than \$5,000 is an immediate need if the work in the country is not to suffer irreparably."

The Synod unanimously endorsed the Bishop's statement and passed the following resolution: "That that part of the Bishop's charge dealing with their living quarters be vigorously endorsed by this Synod."

A committee was appointed to make preparation for an appeal to the Diocese to carry out the resolution of Synod, and has reported to the Executive Committee.

The appeal is to be made on May 9th in every church where there is a service on that day. Envelopes will be given or sent to all churchmen and it is asked that subscriptions be returned on May 16th. At some points where no service is held on May 9th the matter is put forward a week.

It is expected that, in addition to individual gifts for this Fund, each organization within each parish will make a gift from funds raised by its own efforts.

This is a Forward Movement within the Diocese which is of the utmost importance. It is an appeal in which every baptized member of the Church is asked to play a part. It is a Victory Campaign to overcome a chief defect of our diocesan equipment. The future life of our church in the smaller centres will be decided, in large measure upon our response.

THE APPEAL FOR ORPHAN MISSIONS, 1943, CONTRIBUTIONS BY PARISHES TO DATE

Christ Church.....	\$ 9.75
Holy Trinity.....	20.55
St. Faith's.....	7.00
St. Stephen's.....	2.10
St. Mary's.....	6.40
St. Mark's.....	3.00
St. Peter's.....	5.25
St. Luke's.....	26.35
St. Paul's.....	1.65
Westlock.....	5.16
Clyde.....	8.00
Cadomin.....	4.60
Edson Sunday School.....	1.12
Wolf Creek.....	5.28
Jasper.....	5.00
Rev. W. de V. A. Hunt.....	5.25
Onoway.....	13.45
Vermilion.....	4.00
Edgerton.....	9.00
Heath.....	5.00
Tofield-Viking.....	3.00
Wainwright.....	33.72
Leduc.....	.50
	\$185.13

LET'S PULL TOGETHER

Long ago when the world was new
And cities were small and people few,
It rained until a mighty flood
Covered the earth with water and mud.
Then up got Noah, an aged man,
And said, "Now I'll do all I can.
The thing to do is build an Ark,
We'd best begin before it's dark."

It rained and rained, and the waters rose.
And Noah said, "In stormy weather
My new Ark's safe—let's get together,
Though it may be quite a squeeze inside!
So now we must forget our pride
Of size and shape and age and breed,
Of appetite and daring deed.
If we don't all come and man the Ark
We shall be drowned before it's dark!"

It rained and rained, and the waters rose.
Then he got two of every beast
That walks the earth from West to East—
Camels, leopards, tigers, bears,
Rabbits, parrots, hounds and hares,
Chickens, fishes, birds and bees,
Creatures from mountains, plains and seas.
The Camel grunts, "I'll stay right here
Until I know who's going to steer."

It rained and rained, and the waters rose.

CHURCH MESSENGER

And the Lion standing all alone
Roars, "I must have an Ark of my own.
So build me one at once, old man!
I do not fit into your plan!"

The Ostrich meanwhile quietly stood
With head well buried in the mud,
And hoped to keep his feathers dry,
Not seeing that the flood grew high.

It rained and rained, and the waters rose.

The clucking Hen in the corner begs,
"Please wait until I've laid my eggs!"
But Noah raps back, "They'll never hatch,
The flood will drown the whole darned batch!"

And the Pig comes waddling up to know,
"What shall we do when food gets low?
Is there enough for me to eat?"

And are they rationing bread and meat?"

It rained and rained, and the waters rose.

Then Noah said, "Co-operate,
My greedy friend, before too late.

We can't be saved unless we vote
To live together in this boat.

There's lots of room in bow and stern,

So Lions, Donkeys, all can learn

The other fellow's way of life.

You see, there isn't time for strife."

It rained and rained, and the waters rose.

Whereat the Beasts with one accord

Decided they should climb aboard

And pull together all one way,

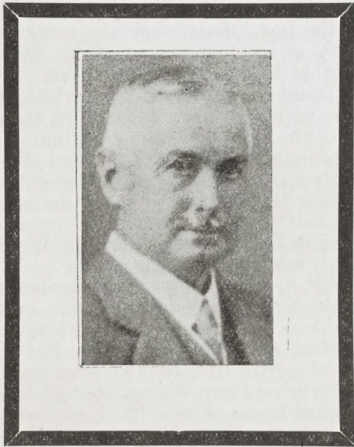
Which worked so well that now today

In every field you see a Cow,

And Birds build nests on every bough,

And Hens have lived, thank God, to lay

Their eggs for you and me—Grade A.



G. R. F. KIRKPATRICK

It is with deep regret we record the passing of Mr. G. R. F. Kirkpatrick, 74, one of the oldest servants of the Church in Western Canada.

Mr. Kirkpatrick opened the first bank in Edmonton on September 4th, 1891, when the population of Edmonton numbered only 300.

He was always prominent in the life of the Church in the city, and was a member of the first Synod of the Diocese. He was also elected to represent the Diocese both on the General Synod and the Provincial Synod. For many years he was an active member of the Executive Committee as well as serving on numerous other committees of the Diocese.

The funeral service is to take place at All Saints' Pro-Cathedral on Tuesday, April 6th, at 2 p.m. The Service will be conducted by the Bishop and Canon Trendell.

* * * * *

"TIME BOMBS"

The greatest danger to free speech is irresponsible speaking.

* * * * *

The housewives who give flavor to the family life as well as to the family food.

* * * * *

The Bill of Rights is not a grant for anybody to do wrong.

* * * * *

There are only two kinds of selfishness—yours and mine.

* * * * *

Liberty is not a license to take liberties.

PROGRAMME

**The Twenty-ninth Annual Meeting of the
Edmonton Diocesan Board of the
Woman's Auxiliary**

**All Saints' Cathedral and Parish Hall, Edmon-
ton, Tuesday, Wednesday, Thursday,
April 6th, 7th, 8th, 1943**

ORDER OF PROCEEDINGS

Tuesday, April 6th

All Saint's Cathedral

Theme of Annual—

"That they may all be one" St. John xvii:21.

9:30 a.m.—Registration in Parish Hall.

10:00 a.m.—Annual Corporate Communion.

Celebrant and Preacher:

Right Reverend W. F. Barfoot,

Bishop of Edmonton.

Presentation of Diocesan Thankoffering.

11:15 a.m.—Roll Call. Greetings.

Announcements.

Welcome: Mrs. E. R. Hughes.

Reply: Mrs. H. J. Montgomery,

Wetaskiwin.

Reports:

Recording and Corresponding Secretaries.

12:30 p.m.—Luncheon at Corona Hotel.

2:00 p.m.—Hymn and Prayers: Mrs. E. Currey.

Welcome to all delegates: Mrs. V. Barford,

President All Saints' W.A.

Correspondence.

President's Address.

Reports:

Dorcas, Educational Secretaries.

Living Message Secretary.

Sunday School by Post Secretary.

Council for Social Service Secretary.

4:00 p.m.—The Bishop's Hour.

8:00 p.m.—Reception at See House, 131st Street and Stony Plain Road, for out-of-town presidents and delegates.

Each session will open with hymn and prayer.

CHURCH MESSENGER

Wednesday, April 7

- 9:30 a.m.—Hymn, Litany for Peace in the Church:
Rev. A. A. Court, Edgerton.
Minutes. Correspondence.
Announcements. Question Box.
Reports.
Extra-Cent-a-Day Secretary.
United Thankoffering Secretary.
Report of Treasurer.
Consideration of Dominion and Diocesan
Pledges and Appeals.
Voting of Funds: Diocesan Thankoffering,
Offertories, E.C.D.
Report of Convener of Nominations.
12:00—Noon-tide Prayers: Rev. L. M. Watts.
Religious Education in Public Schools:
Rev. William Elkin.
1:00 p.m.—Luncheon Hour.
2:00 p.m.—Hymn. Prayers: Mrs. W. B. C.
Chamberlain.
Correspondence. Announcements.
Question Box.
Reports: Little Helpers', Juniors', C.B.L.,
Girls' Secretaries.
Deanery W.A. Reports:
Wetaskiwin, Vermilion, Wainwright, and
Pembina.
Reports: Missionary Secretary; Prayer
Partner Secretary.
Closing of Ballot Box.
8:00 p.m.—Lenten Service, Christ Church.
8:45 p.m.—Address: Miss Hilda Hellaby, in
Christ Church Hall.

Thursday, April 8th

- 9:30 a.m.—Celebration of Holy Communion.
Celebrant: Rev. Canon A. M. Trendell.
10:00 a.m.—Minutes. Correspondence.
Announcement of Officers for 1943.
Question Box.
Reports of Delegates to Dominion Annual in
September, 1942.
Reports of Standing Committees: Hospital
Visiting, St. Catherine's Residence, Lone
Members, Mothers' Union, Book of Re-
membrance, and Programme.
12:00—Noon-tide Prayers: Mrs. W. F. Barfoot.
Address: Miss H. Hellaby.
1:00 p.m.—Luncheon Hour.
New Executive will meet to appoint the
Honorary Officers.
Meeting of Life Members in H.B.C. Empire
Room.
2:00 p.m.—Hymn. Prayers: Mrs. G. McComas.
Announcements. Question Box.
Report of Life Members' Secretary.
Unfinished Business.
New Business.
Election of Delegates to Dominion Annual
Meeting.
Votes of Thanks.
Service of Praise and Thanksgiving in the
Cathedral: The Bishop of Edmonton.
"GOD SAVE THE KING"

A.Y.P.A. NEWS

The executive members of the Edmonton Diocesan Council held a meeting and made plans for the 12th Annual Diocesan Conference, to be held May 1st, 2nd and 3rd:

May 1st—7:00 p.m.—Masonic Temple:
Banquet and dance.

- May 2nd—8:30 a.m.—All Saints' Pro-Cathedral,
Holy Communion.
9:15 a.m.—Y.W.C.A.: Breakfast.
11:00 a.m.—All Saints' Pro-Cathedral: Matins.
7:30 p.m.—Holy Trinity Church: Evening
Service, followed by a fireside hour in the hall.
May 3rd—8:00 p.m.—Christ Church: Confer-
ence Discussion. Bishop Barfoot, chairman.

Rural Deanery of Edmonton

ALL SAINTS' CATHEDRAL

Rev. Canon A. M. Trendell

Weather conditions and sickness have kept a number of people close to home during these long winter months, but several are once again in their accustomed places, and we are very pleased to see them back. In the meantime we extend a hearty welcome to the newcomers and visitors, who are present in increasing numbers each Sunday.

The Sunday services during Lent have been very well attended and the sincerity of their worship has been the subject of comment from more than one of our visitors. We pray that this may continue to manifest itself.

Our objective this Lent has been to get a Missionary box in every home and so far 144 boxes are out in the parish, with an additional 54 in the Sunday School. One young lady took a box out on Ash Wednesday and decided that every time she used a certain expression she would put a cent in the box. Last week she came back for another box, as the first one was full. We cannot decide whether to commend her or not.

Shrove Tuesday again saw the parish hall filled to capacity, with many people standing throughout the whole of the Annual Penny Reading. The programme throughout was excellent and All Saints' Junior Choir drew special merit for the outstanding way in which they produced a "Minstrel Show" for the last half of the programme. Congratulations to Mr. Vernon Barford and thanks to all who contributed to a most enjoyable evening.

The A.Y.P.A. have done some valuable work in recent weeks by clearing much of the snow from the south side of the church. We were anticipating a real problem when the thaw came but that has now been solved for us after two evenings of hard work by thirty or forty willing young people.

Mr. Howard Buckner, who has been assisting the Rector since last summer, is now an instructor in the R.C.A.F., and will shortly be leaving for other parts. He has endeared himself to us all and we wish him good luck in the name of the Lord. We shall always be most pleased to see him whenever he can visit us.

ST. STEPHEN'S

Canon J. C. Matthews

- Sunday Services: Holy Communion, 8 a.m.;
Sung Eucharist, 11 a.m.; Evensong, 7.30 p.m.
Sunday School, 10 a.m.
Week-day Services: Holy Communion at 8 a.m.
on Monday, Thursday and Saturday.
On Wednesday at 10 a.m.

CHURCH MESSENGER

During Lent there is a special service at 8 p.m. on Fridays.

The Willing Workers held a St. Patrick's Tea at Mrs. Walsh's home. Mrs. Dixon poured tea, and a very pleasant afternoon was spent.

A Sale of Home Cooking and a Tea with a musical programme is being arranged for the afternoon of April 29th, in the church basement.

Holy Week and Easter: Notices will be sent later on giving details of services, etc.

The "Three Hours" will be observed on Good Friday.

We have a new teacher for the Sunday School—Miss Margaret Wright.

St. Matthew's Mission

Mr. H. Dodd is taking the choir practise at his home. We have four candidates for Confirmation. The Confirmation Class is held at the home of Mrs. Smith, on 89th Street.

A Branch of the Junior W.A. has been started with sixteen girls.

St. Michael and All Angels

At a recent meeting of the Ladies' Circle Mrs. Phillips was elected president and Mrs. Byers, secretary-treasurer.

Mr. Hall has very kindly fixed the door in the parish hall, and the ladies are making curtains for the church.

HOLY TRINITY

The Rev. W. M. Nainby

On Sunday, March 21st, we had the pleasure of having with us at our morning service the 1st (R) Armored Divisional Workshop Company, R.C.O.C., under the command of Capt. Garnett, who read the second Lesson.

The Lenten services are being particularly well attended this year. On Ash Wednesday, we had the privilege of having Bishop Barfoot with us. The second Wednesday evening service was taken by our Rector, and the third, by the Rev. E. G. Turnbull, of Knox United Church. Next week we are looking forward to having the Rev. R. McElroy Thompson, of the Metropolitan United Church.

Confirmation classes are in progress, and the date of Confirmation is set for Wednesday, May 19th.

Young Women's Fellowship

The Young Women's Fellowship met three times during the month of March, viz., on the 3rd, 17 and 31st. During Lent, our meetings commence immediately after the Lenten service.

We held a very successful Telephone Whist and Bridge Party prior to Ash Wednesday. The prizes of War Savings Stamps went to Mr. H. F. McKee, and Mr. W. Janke. The proceeds of the party will go to buy wool for Social Service and Bazaar work. The Club will take orders for knitting, fancy work, and novelties. All requests should be made to Mrs. Bruce Robarts, telephone 31330.

Choir

The choir held a party recently after choir practice, in honour of Mrs. T. Basinger, our vice-president, and her daughter, Miss Joyce Basinger, who have left to reside in the East. A presentation was made to Mrs. Basinger and Joyce by Mr. G. Johnson, the president, who spoke on behalf of the choir. Mr. Wild then said a few words, stressing the fact that Mrs. Basinger in particular had been one of our most faithful and dependable members. We shall miss them very much, and wish them every happiness in their new home.

The Cantata, "Olivet to Caivary," will be sung on Good Friday. The guest soloists will be Mr. W. Townend and Mr. W. Smith.

Holy Trinity Girls' Club

On March 1st the girls met at the home of Muriel Hales for their monthly house meeting. Once again Muriel kindly opened her home on March 16th for a miscellaneous shower, in honour of Mrs. F. Morgan, the former Evelyn Lawes, who was married recently. The girls have made a collection of buckles to give to the W.A. for making dresses for the Indian girls.

The next meeting is to be held at the rectory.

Holy Trinity W.A.

A Membership Tea was held at the rectory following the general meeting, on Tuesday, March 9th. In the absence of the president, guests were welcomed by Mrs. Chamberlain, and a very enjoyable afternoon was spent.

We hope that many of the visitors will join the W.A., and we look forward to an increase in membership.

Reports on the Missionary Box Campaign were also very satisfactory.

Plans were made for a spring tea to be held at the home of Mrs. McGregor, on Wednesday, April 28th.

Sunday School

Our Sunday School attendance is making slight but steady advance each week. We have introduced the badge awards for regular attendance, and a high percentage of the school now has perfect attendance records.

Mrs. Tingle's class is busy preparing for the annual Sunday School Festival. The class is responsible for a tableau of the parable of the Pharisee and the Publican.

Parish Guild

The last meeting was held at the home of Mrs. Legge. We regretted the absence of our president, Mrs. Pettet, who has not yet recovered from the injury to her arm. A tea has been arranged for Friday, May 7th, in the church basement.

Mothers' Union

Mrs. Conn was guest speaker at the March meeting. We all enjoyed her talk, and after hearing the letters received from families who were assisted by Social Service, feel that our efforts are very worthwhile.

In the absence of the president, the meeting was taken by Mrs. Wood. The next meeting will be held at the home of Mrs. McComb, 9848 88th Ave.

At the Annual Service, which was held on Thursday, March 25th, celebrating the "Feast of the Annunciation," there were 14 members present.

Kindergarden

An experiment with a church kindergarden is to be made, and children from 3 to 6 years of age will be invited to attend a school, held on Tuesday and Thursday afternoons in the church basement. Mrs. W. M. Nainby will be in charge, and a number of voluntary helpers will be needed. Religious instruction, colour-work, music and games will be the main features of the programme which should prove of great help both to the children and the mothers.

ST. FAITH'S The Rev. L. M. Watts

Most of our news for the past month seems to be connected with the W.A. Members of the Afternoon Branch served breakfast and lunch on the two days of the clergy conference and on "Quiet Day" held early in the month. This effort of the W.A., in view of rationing difficulties, was very much appreciated by the clergy and lady workers of the Diocese. St. Faith's lived up to its reputation for excellent meals.

The Afternoon Branch also organized a very successful "Pancake Tea" and sale of fancy work, plain sewing and home cooking, on Shrove Tuesday. This was a new venture and the result was most encouraging. Following the regular meeting on Ash Wednesday afternoon the members adjourned to the church for a brief devotional service. At the last meeting the study book chapter on Miss Hellaby and her work was presented and the members are looking forward with interest to Miss Hellaby's visit at the W.A. annual.

Early in the month the Evening Branch meeting began in the church when the Rector installed the officers for the year. The regular meeting was held in the guild room after the service. Members of this branch are taking turns in giving papers on the different phases of the W.A. work.

Church Services

In common with other churches the attendance at our services has been below the usual standard. The relief from low temperatures has brought semi-flood conditions. At the time of writing walking is exceedingly difficult. We hope that by the time this appears in print the sidewalks will be clear, and that attendance at services will be restored to normal. With this in mind a "Back-to-Church" Sunday is being arranged for April 11th. Anthems are being prepared by both the Junior and Senior choirs, and publicity will be given to this rally Sunday in the April issue of the monthly "Link". A special effort is needed to break the habit of absence which the severe weather has brought about. We are all the more appreciative of those who have attended the Sunday and week-day services in spite of the weather and heavy walking.

On March 21st the Reverend A. Elliott took our morning service, and the Rector took the morning service at St. Mary's. The exchange was of mutual benefit to all concerned.

We are happy to record the gift of a small organ for use in the new room in the church basement, which we hope to finish shortly. The organ is the gift of Mrs. Rymer, and it came to us through the good offices of Mrs. J. W. Cooper.

Many expressions of appreciation have come to us for our broadcast service on the first Sunday in March. We are glad of the privilege of rendering such service to shut-ins. Our next broadcast is on May 2nd.

ST. MARY'S The Rev. A. Elliott

At our W.A. meeting, held at the home of Mrs. Cuff, on February 22nd, several of the members donated parcels of chocolate bars and cheese to be sent to our boys serving in the Active Forces Overseas. These have all gone forward and we trust have reached each one safely.

On March 15th our meeting was held at Mrs. Baines, when there was a good attendance. Mrs. T. C. Gittins very kindly invited the members to her home for our meeting on March 29th. We are very grateful to each one for her hospitality.

The Shrove tea and sale of home cooking, held at the home of Mrs. Anderson, on February 9th, was a success in every way and a goodly sum realized. The guests were welcomed by Mrs. Elliott, wife of our rector, and Mrs. Croft, president of the W.A. Mrs. R. T. Williams and Mrs. Urquhart shared honors at pouring tea. We wish to thank all who gave so generously of their time and energy.

We congratulate Miss Kay Croft on her election as president of the A.Y.P.A., Edmonton Diocesan Council, an office to which she has been elected after serving for several years as Diocesan Secretary of the A.Y.P.A. Miss Croft is the third president in the past few years coming from St. Mary's Parish and we are proud of this record. Mr. Hugh Reeves, now overseas, and Miss Doris Pallister, past presidents, were also from St. Mary's.

At our 11 o'clock service on March 21st we were pleased to have with us the Rev. L. M. Watts of St. Faith's parish, he and the Rev. A. E. Elliott having exchanged pulpits for the morning services.

We are looking forward to a visit from our Bishop on Sunday, April 11th, at 11 o'clock.

We wish to remind our parishioners that Lenten services are being held each Wednesday evening at 7.30 p.m. We would like to see more members of our church attend these meetings during the Lenten Season.

ST. MARK'S The Rev. A. Elliott

W.A.: The W.A. held a most successful St. Patrick's tea in the parish hall, on March 18th. The tables were tastefully decorated with St. Patrick's emblems and those who called spent a most enjoyable afternoon over the "tea cups."

On March 25th the W.A. were hostesses to Mrs. Barfoot. During the afternoon she gave them a most interesting talk on "China." The Educational Secretary, Mrs. Marks, also gave a talk on a chapter of the Study Book.

The Young Women's Group: The Group held a business meeting in the parish hall, on Wednesday, March 17th. The resignation of the president, Mrs. L. Kay, and the Dorcas secretary, Mrs. G. M. Walsh, were accepted with regret.

Rev. A. Elliott took the chair for the election of officers and also gave a short address, stressing the importance of keeping their aim before them at all times.

Mrs. L. H. Bladon was unanimously elected President, and Mrs. D. Smith as Dorcas Secretary. Plans were discussed for an Easter tea.

The Junior Choir: Over 100 people attended a most enjoyable concert presented by the members of the Junior Choir, under the direction of Mrs. L. Kay, with Vernon Barford and Kay Hall as accompanists. The programme consisted of a group of National songs, others in varied theme and three in modern melody; a playlet, "The Return of Spring," featuring a May Pole Dance and an old-fashioned dance in picturesque colonial costumes. Solos were rendered by the following guest artists: Anna Anderson, Bernard Pepper, Lawrence Kay. Readings were given by J. Butchart and D. Hudson, and a piano solo by Betty M.

Religion and the War

IV.—CHRISTIAN CIVILISATION AND BARBARISM

By Rev. Ebenezer Scott, M.A., B.D.

Sir Stafford Cripps set us thinking about the composition of the United Nations from the religious point of view. We saw that the Grand Alliance was in this respect a grand conglomeration,—a jumble of Christians and Moslems and Buddhists and many other varieties within our own Empire, atheists and agnostics, whether “intellectuals” or pretentious ignoramuses,—ancestor-worship and heathen superstition in China, Bolshevism and “anti-God” propaganda in Russia, with samples of every kind from America. Puzzle: find Sir Stafford Cripps’ “Christian Civilisation”.

But we did find it, and Sir Stafford Cripps won his prize. The ultimate solution lay in Christ’s revelation of the universal brotherhood of man, under the Fatherhood of God, for which the people of all the United Nations were striving, even if they did not know it, or would not acknowledge it.

But even in the present state of things, there is a bond of conscious union among our allied nations. It consists in the revolt of humanity against barbarism.

After the outbreak of the war, when the ink of the Munich agreement was scarcely dry, Mr. Chamberlain could only describe Hitler, the man whom the German people delight to honour, as a “wild beast” who had been let loose on the world. There is no need to recount the full tale of Germany’s atrocities and those of her ally Japan, since that time. Both nations have seemed bent on putting themselves outside the pale of humanity. They have purchased to themselves the highest degrees in barbarism yet attained in the world’s history. “Wild beast”, after all, is too mild a term; for a wild beast is quite innocent. We can only say that nations guilty of such acts as theirs, have graduated in the school of the devil.

Civilisation is a difficult thing to define. But it is a thing that exists, in men and nations. It is that which, as its name implies, makes a man a worthy citizen of the world. We may go further. Civilisation belongs to the spiritual side of man’s life. It is in the line of his upward look; it is an outcome of the desire of his soul after God.

Though Christ lived and taught in a simple environment, the country and the times in which He moved had a long story of what is generally called civilisation behind them. This is important. Christianity is a religion for civilisation.

Many shining civilisations have risen and fallen in the course of history. If we were to examine them all closely, we should find that they all had something of a spiritual foundation, but that all of them lacked the touch of the Master-BUILDER, and were spoiled by the wood, hay and stubble of man’s baser human nature.

The massive grandeur of Rome embodied the eternal principles of law and justice. But the power of Rome led to its decline and fall. Augustus has been called the greatest ruler that the world has ever known; but he was also the first Totalitarian ruler; and, as the power passed into weaker hands, dictatorship, with its reliance on force as the only means of government, inevitably wrought its own ruin.

The glory that was Greece lay in man's intellectual being, which in its purest essence, seeks things eternal. But the worship of beauty as truth, and truth as beauty, held within itself the seeds of the foulest corruption.

Even the more superficial civilisations, whose distinctive mark is polite society and grace of manners, bears some relation to eternal realities. There is something which we cannot but admire in the old aristocrats of France, as they wait for their names to be called one by one, to take their places in the tumbrils of the French Revolution, stepping out in their immaculate dress, bidding adieu to their comrades who have soon to follow them with the perfect breeding of their kind, and with the most easy self-possession greeting their last friend Madame Guillotine. "Noblesse oblige!" Yet aristocracy, which should denote the "best" of everything, belies its fair name when it is shut up in a proud, selfish exclusiveness. Its true ideal is the Sufferer of Calvary, who never sought glory for Himself,—

"A soft, meek, patient, humble, tranquil spirit;
The first true gentleman that ever breathed."

Civilisation has its place within the kingdom of God, but barbarism lies entirely without its frontiers. Nothing unclean can be allowed to enter within the precincts of the holy city of humanity. Still, civilisation in itself lacks the one thing needful. We must not only, as Emerson says, "civilise civilisation", but Christianise civilisation. "For our citizenship is in heaven."

We come back to Sir Stafford Cripps. There is civilisation, and there is Christian civilisation. We are fighting for Christian civilisation.

A Message For These Times

To those men and women who have written to the press to say that their faith in God lies shattered in this time of war, and that their prayers and those of their children seem to go unanswered, the Archbishop of Canterbury sends this message of comfort, sympathy and hope for these times:—

The stories of shattered faith which have appeared call for the utmost sympathy. It is not possible to supply any rapid comfort. To pretend to heal easily such hurts as these is to insult people on whom life has pressed hard and heavily. So what follows does not pretend to do this; but only to point to the way in which faith may be made strong to resist such shocks and so continue to supply peace in the midst of the world's sorrow and misery.

What is the real aim of either faith or prayer? Is it to gain power for our purposes, or to persuade God to carry out our wishes? Not if the faith and prayer are Christian.

For a Christian faith in God is a trust that all things are in God's hands and that He can turn to good results even what seems to us utterly evil; and prayer is the bringing of our minds into touch with God so that He may use us for the doing of His will.

In other words, the outline of a Christian prayer is not "Please do for me what I want," but "Please do with me and through me what You want."

This involves the surrender of our own wills; but the surrender is made to a Father

who loves us, and, therefore, though it may be painful, it is not unhappy. And we remember that while this world is part of His realm and we are to work and pray for the coming of His Kingdom, yet He has eternity for the fulfilment of His purpose. Consequently in the place where our Lord speaks most strongly about the Father's care for each one of us as individuals—"The hairs of your head are all numbered"—He also says "Be not afraid of them which kill the body but are not able to kill the soul."

God does not promise to save us or our loved ones from being killed because we trust Him and pray to Him. He does promise to have us and them in His loving care through life and through death.

If we have that trust, we can find new grounds for our faith even in the pain and loss which seem at first to destroy it.

For in pain and sorrow we find a way of coming into companionship with Christ, who suffered and died on the Cross, but who, as He faced what was coming to Him and His disciples said: "In the world ye have tribulation" (we know that, and our faith does not deny it but accepts it)—and went straight on: "Be of good cheer; I have overcome the world."

Lord, bless our country and all who serve it; uphold our courage through all that comes; make us worthy of victory and establish peace and goodwill; through Christ our Lord.

—William Cantuar.

The Primates of Canada

The Most Rev. Samuel Pritchard Matheson, D.C.L. (Cantab.), D.D., Archbishop and Metropolitan of Rupert's Land, Primate of All Canada (Fourth), 1909-1930.

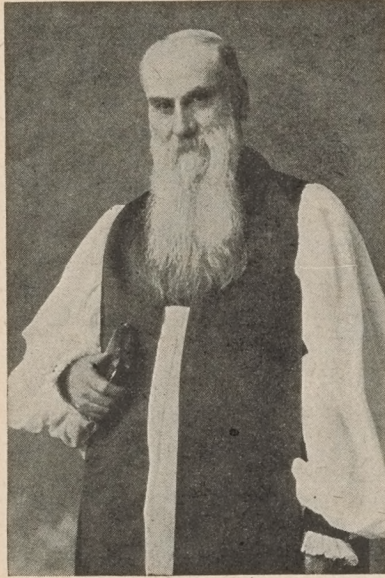
By OWSLEY ROBERT ROWLEY

Samuel Pritchard Matheson was the first Canadian to become Primate of the Church in Canada. He was born in Kildonan, Man., on Monday, Sept. 20th, 1852, a son of John Matheson, one of the original Selkirk settlers, who, as an infant in 1815, was brought to the Red River Valley.

When fourteen years of age, Samuel P. Matheson entered the Boys' school of St. John's College, Winnipeg. Subsequently he entered St. John's College, was granted the degree of B.D. in 1882, and, in 1903, on his election to the Episcopate, St. John's bestowed upon him (jure dignitates), the degree of Doctor of Divinity. Afterwards he received, (honoris causa) the degrees of D.C.L. from both Cambridge and Durham Universities in 1908; D.D. from King's University, Windsor, N.S., in 1910; D.D. from Trinity University, Toronto, in 1914; and D.D. from Wycliffe College, Toronto, in 1917.

He was ordained deacon on Sunday, September 26th, 1875, and priest on Sunday, May 7th, 1876. Both ordinations were by the Bishop and Metropolitan of Rupert's Land (Machray), and both took place at St. John's Cathedral, Winnipeg, Man.

On ordination he was priest in charge of the Church in the Township of Victoria, Man., for three years, and from 1881-1886, Incumbent of St. Paul's Middlechurch, Man. In addition to these two cures, he was also connected with St. John's College, as Master, Deputy Headmaster, Professor of Exegetical Theology and Deputy Warden, and held one or other of these positions until his election to the See of Rupert's Land. He was Chaplain to the Provincial Penitentiary, Stoney Mountain, Man., from 1875-1880; Grand Master of the Grand Lodge of Manitoba, 1879-1880; Canon of St. John's Cathedral, Winnipeg, 1882-1902; Secretary, Synod of Ecclesiastical Province of Rupert's Land, 1883-1902; Dean of Rupert's Land, 1902-1905; Prolocutor of the Lower House of the Synod of the Ecclesiastical Province of Rupert's Land, 1902-1903;



Prolocutor of the Lower House of the General Synod of the Church of England in Canada, 1902.

On October 1st, 1903, he was elected Assistant Bishop to the Archbishop of Rupert's Land (Machray), but without right of succession to the See of Rupert's Land, by the Synod of the Ecclesiastical Province of Rupert's Land, in session at Winnipeg.

Dean Matheson was consecrated by the Most Rev. Robert Machray, D.D., Archbishop and Metropolitan of Rupert's Land, and Primate of All Canada, and the Bishops of Calgary (Pinkham), Qu'Appelle (Grisdale), and Keewatin (J. Lofthouse, 1st), on Sunday, November 15th, 1903, at Holy Trinity Church, Winnipeg, Man. On

March 1st, 1905, he was elected, by the Electoral Committee of the Ecclesiastical Province of Rupert's Land, to the See of Rupert's Land, and became Archbishop and Metropolitan of Rupert's Land. In the same year he became Warden and Chancellor of St. John's College, Winnipeg, and Chairman of the Board of Education of the Province of Manitoba. In 1908, he was presented to Their Majesties, King Edward VII and Queen Alexandra, at Buckingham Palace. In that year he was appointed Chancellor of the University of Manitoba, and Hon. Captain and Chaplain of the 90th Regiment, "Winnipeg Rifles."

The highest honour in the gift of the Church of England in Canada was conferred upon him on April 26th, 1909, when the House of Bishops, in session at Toronto, elected him to the high office of Primate of All Canada.

Archbishop Matheson officiated at the consecrations of the Bishops of Selkirk (now Yukon), (Stringer), Moosonee (Anderson), Qu'Appelle (Harding), Honan (White), New Westminster (De Pencier), Ottawa (Roper), Mid-Japan (Hamilton), Athabasca (Robins), Mackenzie River (Lucas), Edmonton (Gray), Kootenay (Doull), Keewatin (Dewdney), Saskatchewan (Lloyd), Brandon (Thomas), Calgary (Sherman), Mackenzie River (Geddes), and he presided at six sessions of the General Synod.

Archbishop Matheson's responsibilities were tremendous and would have broken most prelates. In addition to being the head of a difficult diocese, he was, for twenty-six years, Metropolitan of the largest ecclesiastical Province of the Church of England in Canada; Primate of All Canada for almost twenty-one years; Chairman of the Board of Management of the M.S.C.C.; Warden and Chancellor of St. John's College, Winnipeg; and Chancellor of the University of Manitoba. He took a leading part in educational matters; was an able ad-

ministrator; a great and powerful preacher, with a rich voice, piercing eyes, and impressive countenance. Because of his qualities of head and heart, he won the respect and devotion of all Anglicans. His resignation of the Primacy took effect on September 20th, 1930, and of the Archbishopric of Rupert's Land on January 31st, 1931.

He died at Winnipeg on May 19th, 1942, in the 90th year of his age, the 67th of his ministry, and the 39th of his Episcopate.

Good News

When the announcement was made that Rev. Roland F. Palmer had consented to write the first of a series of Lenten books that the Church in Canada had undertaken to produce, those who knew him, felt confident that the undertaking was off to a good start. The book, *Good News*, which has been issued by the Supplies Department; G.B.R.E. is abundant proof that that confidence was well placed.

The fundamental feature of the book I think is that the author takes nothing for granted—a mistake made by many preachers. He talks about the very fundamental truths of our religion. He discusses matters in which people are very much interested, and from start to finish, the matter is presented in such plain Anglo Saxon that the humblest of his readers can without difficulty follow his line of reasoning.

The Book is made up of studies on the several articles in the Apostles' Creed, and therefore opens with a consideration of the fact that this world in which we are living did not come into existence just by accident. Everywhere there is evidence of care and thought. "If you see a chocolate cake on the pantry shelf you do not say, 'I suppose it came there by chance. Perhaps there was some flour spilled there, and then a hen got in the window and laid an egg or two, the cat broke the eggs, some sugar blew into the mess, Bobby left part of his candy bar nearby, the sun was extra hot and baked the whole affair and so there is a chocolate cake'. To reason like that is quite foolish. Beyond all doubt a mind was at work in the production of that chocolate cake. So too a mind was at work in the creation of this world—the mind of God. Evolution may explain the process but it cannot tell you how the process came into existence. God had a plan in the creation of the universe just as the person who made the chocolate cake had a plan. But it is not the rigid plan of a dictator. God has made us free. We have power to thwart His plan if we will. 'Religion is a quiet steadfast holding of the human will to the will of God'. God has made us free and it is the misuse of that freedom has resulted in sin and unhappiness."

The remainder of the book is taken up with the old story of what a loving father in heaven has done to save us from sin and its inevitable consequences.

Let me make one or two quotations. On the subject of forgiveness he writes "Some have found pardon at the penitent bench, some have found pardon at the bedside, some have found pardon with the help of God's minister. One thing is certain, nobody ever found pardon by ignoring his sins, hiding them, forgetting them. Sins don't die of old age. God forgives them and then forgets. He cannot forget until He has forgiven. He cannot forgive until a person will let Him. You cannot make people accept your forgiveness. Neither can God."

And here is what he writes about God sending any one to hell. "The answer is that men send themselves to hell. They go to hell in spite of God and all that He can do. No one ever goes to hell except over the dead body of our Lord Jesus. He died on the Cross to stop the way to hell, but some people turn their heads aside and refuse to look at the form of the Crucified, and of their own will they go on towards hell. It is not God's fault."

As I finished this *Good News* book, I recalled this incident which was reported in a London Church paper. I quote just as it was printed.

Bishop on Churchillian Confidence

Preaching at Christ Church, Mayfair, a few days ago, the Bishop of Chelmsford, Dr. Wilson, said:

"I was looking at a picture of Mr. Churchill with his confident smile and his fingers raised in the V sign. I saw all the people round him grinning as though they had caught the infection from him. I thought to myself, 'If only we could carry over into the realm of religion that same kind of thing, would it not be the supreme thing our country needs to-day?'"

Father Palmer has put much "Churchillian Confidence" into his book "*Good News*."

J.M.S.

Comments Original and Otherwise

"CHOKED OFF THE LAITY," THE BISHOP OF ROCHESTER

The Bishop of Rochester clearly does not think that wise and effective evangelism can only be done by men who have been trained in theological colleges. Here is what he wrote recently in his diocesan paper:—

"During the past half-century Ordination Candidates have been straitly reprov'd if they dared to describe themselves as 'going into the Church.' The Church, they were rightly, if pedantically, reminded included the laity as well as the clergy. But has such insistence upon correctness of diction indicated a commensurate realization of the rights and responsibilities of the laity in the spiritual work of the Church? A young man is soundly converted. He approaches his Vicar and volunteers his service for Christ. What does the Church offer him? The Vicar thanks him, and says how delightful it will be if he will hand round the collecting bag at Evensong on the third Sunday in the month. Apart from the opportunities of Sunday School Teaching and of Boys' Clubs, is the above picture a travesty; or does it represent (in an exaggerated form) the tragic way the Church has for years steadily (if unconsciously) choked off the laity from co-operation in spiritual ministrations, by holding them down firmly to the task of serving tables?

It cannot be too strongly stressed that the word "Laity" is a spiritual word connoting a spiritual character with spiritual functions. A Layman is not a secular person in contradistinction to the Priest with his sacred office. "Clergy and Laity" are both religious terms describing two co-operating ministries in the Church of God. "Laity comes from the Greek word meaning 'People' or 'Nation', as used in the Bible to describe 'The People of God.' Thus, in the old Jewish Church the position of the Laity was stated to be that of a "kingdom of priests, and an holy nation" (Exodus xix. 6); and St. Peter adopts the description of the Laity of the new Christian Church—"Ye are a royal priesthood, a holy nation, a people (or laity) for God's own possession," (Peter ii. 9). So it is that St. Paul speaks of the ordained ministries of the Church as given to perfect the holy Laity in their ministry of building up the Church, the Body of Christ (Eph. iv. 12). Confirmation is, indeed, the Ordination of the Laity for this their spiritual ministry in the Church; and the gift of the Holy Spirit then given, through the laying on of hands, is declared by Christ to be power for Witness (Acts 1: 8). Is such the burden of our teaching and exhortation to our Communicants? Do we strengthen the stakes of the Tent of the Church by bidding the Laity stir up the gift that is in them, which was given them with the laying on of hands? St. Paul's words are

applicable to the Laity as well as to the clergy (see I Tim. iv. 14), and Evangelism pre-eminently affords that spiritual ministry for which the Laity were Confirmed, and which they are so gloriously circumstanced to fulfil as leaven in the lump.

But if the Church has been unmindful of the witnessing function of the Laity; the Laity, also, by reason of the trend of the times, have largely exchanged the method of personal witness for that of corporate movements, in the extension of Christ's Kingdom. Witness for Christ must largely remain a matter of individual influence and testimony—"one loving spirit sets another on fire." But personality and spiritual leadership are woefully lacking in these days of mass production; and an age of machinery attaches far too high an importance to the impersonal mechanism of organizations and of committees. There is even a danger of the Church being regarded as an impersonal institution, instead of a society of individual members, all of whom find their corporate unity, one with another, in a personal experience of our Lord Jesus Christ. It is this personal and individual experience with Christ which is all important. In the first place it presents the laity with their testimony; and, indeed, the one testimony to which others will listen with respect—"what Jesus Christ means to me personally." In the second place it develops in the laity that necessary personality which will give weight to their testimony. The discovery of power through dependence on Christ breeds in us the true spirit of independence and self-reliance—"not I but Christ which strengtheneth me."

How then may the Laity become, as never before, witnesses of Christ? How is the Church to strengthen the stakes of her enlarging Tent? The three steps are by knowledge, by dedication, and by adventure.

(1) If we are to witness to Christ, we must know the Good News to which we testify. Now the heart of the Gospel is that this life is as nothing compared with the real life of heaven, and that this world is only important as a school of training for eternity. Christ saves men and women who would otherwise be lost as far as Eternal Life is concerned; and it is by being saved for Eternity that we gain abundance of life here. I think it would be true to say that a social Gospel for this world is a by-product of the Gospel of otherworldliness, and that life on earth has reformed and improved in proportion as Christians have considered themselves to be strangers and sojourners possessing here no abiding city.

(2) Secondly, when we are certain of our witness the next step is to dedicate ourselves to give it, both by the testimony of our lips and also by the example of our lives. We must be worthy if we are to communicate to others the riches of God's grace. For this there is the

need of the dedication of the whole life and of the whole self; and it is not everyone who is willing thus to lose himself that he may find himself.

(3) Lastly, there the adventure of witnessing. So many "tremble on the brink" fearful of themselves, and doubtful of the truths they wish to proclaim. But it is only by testifying to others that we become fully assured of what we believe. Only by casting ourselves upon the water can we learn that water will support and not drown us. Likewise, it is only by banking everything on what we believe (so that we broadcast our faith) that we find that faith as a living experience.

I trust that many older Christians will ask themselves whether they could not by such steps become far more effective witnesses to the faith that is in them, in these fateful days for Christianity and therefore for the world.

At the same time, the real hope for a movement of lay witness lies, I believe, with youth. Young men and women with their enthusiasm, their hatred of compromise and time-serving, their clear vision, and their high ideals, possess a natural urge for witnessing once they have found Christ as the King of their lives.

There is every reason to believe that already good material lies to our hand; using which it would be possible to train bands of young Christians who would make their personal testimony felt throughout the whole of the diocese."

So wrote the Bishop of Rochester. Here in Canada we seem to have "largely exchanged the method of personal witness for that of corporate movements, in the extension of Christ's Kingdom." It is noticeable that in the report of the General Synod's Committee on Evangelism to the Executive Council the matter of personal Evangelism by the laity is not mentioned. In fact one paragraph in the Supplement to the Report seems to imply that wise and effective Evangelism can only be done by men who have had training in a theological college. That certainly is not the opinion of the Archbishop of Canterbury or the Bishop of Rochester. Don't let us "choke off the laity."

I. M. S.

EVANGELISM IN THE PARISH

Recently I read reports of vestry meetings in two parishes in one Western city. In one I found this paragraph: "The rector in his report dealt with problems raised by changing conditions in the parish, and urged that more attention be given to personal Evangelism."

In the other case the rector stated that within the parish boundaries there were large numbers of nominal church members, and others indifferent to Jesus Christ, and that on that account the parish had a real missionary problem right on its own door step which constituted a direct challenge to every active and earnest parishioner.

For the same reason every parish from the Atlantic to the Pacific has a real missionary problem right at its own door step.

THEOLOGY AND A MINOR ICE AGE

January the 23rd was the fiftieth anniversary of Phillips Brooks' death. In an American Church paper the present rector of Trinity Church, Boston, has written an article headed "The Greatness of Phillips Brooks." After expressing the opinion that "the influence of Jesus on Phillips Brooks was the source of Phillip Brooks' influence on other men," he goes on to say that "in the years since the last war theology has gone through what might be called a minor ice age. It has withdrawn from the warmth of the Galilean climate into the frigid regions of interstellar absolutes. Its assets have been largely frozen ones and it has been condescending to those who preached the simple call to follow Jesus. Now things are different. Men are in a tight place and in such a place it is Jesus who is coming to their rescue. Not, to be sure, the Jesus who was stripped by the humanists of all mystery, but the Jesus who is so completely natural and real that He has about Him the mystery and power of the divine. Propositions do not carry a man far when that man is adrift on a raft in mid-ocean. It is only a Person that can sustain him then."

SEPARATE SCHOOLS

I have just received a booklet written by Dean W. W. Craig at the request of the Provincial Synod of Ontario on the above subject. It tells not only the circumstances that led to the establishment of Separate Schools in Ontario, but also makes a comparison between the school systems in Quebec and Ontario. No one who knows Dean Craig will need to be told that it is not written from the point of view of a non-Roman partisan. It is a plain statement of the facts, and they are facts that should be widely known, because of the efforts that are now being made to prove that the Separate Schools are not being fairly treated in the Province. The booklet has been published by the Supplies Department of the G.B.R.E. on request.

"WELL EQUIPPED" FOR EVANGELISM

In the January number of the National Geographic Magazine there is an article by Howell Walker telling about the work being done by American bombers located in Australia. In one flight which he mentions the engines were damaged by enemy fire but the plane managed to fly within 30 miles of a

friendly airfield and there crashed in flames. Most of the crew perished. The navigator and two others escaped. When he and the others had recovered and were about to resume their former positions, their fellow officers gave a party in their honour. Here is the story about that party as told by this correspondent.

A number of officers were asked to speak. Some of the talks struck a humorous note, some serious.

In every day life Hayman (the navigator) one of the last to be called on, was capable of more mischievous pressure to the square inch than any other in the outfit. But in his speech he pounded out the most powerful punch line of the evening. He started out by saying that he did not want to be thought a preacher (whereupon everyone roared) however he did feel that in the escape from death which he and others of his crew had had in the recent crash, some supernatural power had played a part.

He did not hedge in stating that that power was Almighty God, and . . . he wanted to thank God for his deliverance and the deliverance of his friends.

Then the correspondent adds: "It struck me as the strongest sincerest, and finest talk I had ever heard, and it taught me more than all the sermons in the world."

This navigator, Hayman, would be regarded by some people as very poorly equipped to do the work of an evangelist, and yet he seems to have done a very satisfactory job in the case of this newspaper correspondent.

A WARTIME SERMON IN CHINA

An address by the Anglican Bishop in Fukien to the missionaries in his diocese reached England by a devious route and was published recently in the Church Missionary Outlook for August.

Speaking at a time when the course of events in the Far East was most disturbing, the Bishop took as his text the words "Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."

"Ours is a message," he said, "and a faith and a way of life that cannot be shaken by pain or doubt. My daily prayer for you all is that through the sufferings of this present time we may have new and deeper experiences of God, which will enrich our message, strengthen our faith, and purify our lives. Man's greatest need is God. You and I came here to help some of our fellows satisfy that need. May we all be used every day to do this, and may we daily let God dwell in our own hearts.

"I have thanked God with my whole heart these last few awful days that I am here, that you are all here, that we are where we are needed, where we can still be true to our ministry, faithful to the commission we have

received at His hands. Thank God we are not on holiday, not away, not in occupied areas, but that we are at our posts, standing fast by the side of our fellow-members in the Church of God. Thank God that He will give us strength to carry on, to toil, and not to seek for rest, to fight, and not to heed the wounds. Thank God that we can be to Him as His own right hand is to a man, that He will daily use us and show us what to do.

"More than ever let us daily be instant in prayer for each other, faithful in the assembling of ourselves together, both as members of the Church with all our Chinese fellow-Christians, and in the smaller fellowship of the Mission. Let us use every means in our power, spiritual and material, to strengthen the hands of all who are on God's side.

"Thank God that, while there are in every country those who are on God's side, and it is certainly too simple to think of the British Empire as angels of light or Germany and Japan as the devil, yet each new turn of events seems to bring a clearer alignment of the forces of good and evil. There is more honesty and less pretence now than a month ago. Thank God that the Chinese and Americans are truly now our Allies, and that in Fukien we nationals of these three countries are allies in God's warfare too. Thank God for the Church which, for all the weakness of its human members, is God's Church, not man's, and in His Name fights on in the only battle that really matters. Let us not be too easily depressed by defeats or too easily elated by victories in the man-made war, but let us remember daily that no victory or defeat, no success or failure ultimately counts for anything except so far as it is gathered up into the eternal victory of Christ on His Cross, the victory we are here to proclaim, the victory which we are able to help others win, the only victory of any real meaning in the lives of individuals, of Churches or of nations."

HERE IS AN IDEA

An eight-page folder has been issued by Holy Trinity Church, Welland, Ont. It was prepared originally for use of visitors helping in a community canvass. The Rector's thought was that advantage ought to be taken of the opportunity to acquaint all the Anglicans of the town with the activities of the parish church. It is called "Church Directory for 1943."

There is a page about the Anglican Church, one about the Sunday services in the parish church, two about the parish organizations, one on community activities, a list of the officers of the various societies, organizations and of the church and then a full page invitation "We want you to become one of us."

That is legitimate advertising. That is true evangelism.

April



3. Richard, Bishop of Chichester, 1253.

4. **FOURTH SUNDAY IN LENT.**

Ambrose, Bishop of Milan, Doctor, 397.

11. **FIFTH SUNDAY IN LENT**

18. **SIXTH SUNDAY IN LENT
PALM SUNDAY**

19. Monday before Easter
Alphege, Archbishop of Canterbury, Martyr, 1012

20. Tuesday before Easter

21. Wednesday before Easter
Anselm, Archbishop of Canterbury, 1109

22. Thursday before Easter

23. **Good Friday**
(St. George, transferred to May 3rd)

24. Easter Even

25. **EASTER DAY**
(St. Mark, transferred to May 3rd)

26. Monday in Easter Week

27. Tuesday in Easter Week

SOME SAINTS OF THE CHURCH

April 21. Anselm of Canterbury (St.), Bishop, Doctor of the Church. (11th cent.) Born of noble parents at Aosta in Piedmont (A.D. 1033). Because of a quarrel with his father he left Italy for France, became a monk at the great Abbey of Bec in Normandy, and succeeded Lanfranc and Herluin as Prior. In 1093 he became Archbishop of Canterbury. He was exiled by William Rufus because of resistance to his tyranny, returned to France and Italy, and was prominent in several Councils. When William Rufus died, Henry I, the new king, recalled him in Canterbury. Anselm, however, strongly opposed that king's claim to invest Bishops. He was exiled a second time but returned in triumph in 1106. He died in 1109 leaving numerous valuable works.

April 23. S. George, Martyr. The best evidence for the historical character of S. George is the wide diffusion of his memory. "Georgia" is said to be named after him; and a number of churches from the earliest times were dedicated to his memory. One of such, in South Syria, is said to date from the year A.D. 346, and a second from A.D. 367, but these statements need some verification: a third church at Thessalonica is referred to the time of the Emperor Constantine; and the Emperor Justinian built a splendid church in his honor at Lydda in Palestine. S. George

was equally well known in the West. The cult of S. George received great impulse from the Crusaders. Richard Cœur de Lion took him as patron of himself and his army; and his festival was ordered to be kept throughout England by a Council held at Oxford A.D. 1222. The commemoration of S. George was printed in black-letter in 1552; in red-letter in 1559: it was reduced to black-letter in 1561.

INWARD PEACE

At the center of a whirlwind there is calm. Some people's souls are like that. Peace does not depend on outward circumstances, but on inward attitudes.

It begins by accepting the facts of life as it is. An old Negro said things went better when he learned to "cooperate wid de inevitable." Let us accept, not fight against, facts.

Then give the fact to God—the danger of a loved one, the waning income, the poor health—and ourselves with them—in full, personal commitment, taking our hands off them, asking God to run things entirely.

Then pray hard to find God's plan for you. He always has a plan, a next step, and will show it to you as you wait on Him. Do we listen when we pray? Or do we talk too much?

On April 7, Hospital No. 1 on Bataan was bombed. Says a nurse, "Everything was terror and confusion. Patients, even amputation cases, were falling and rolling out of the triple-decker beds. Suddenly a chaplain, Fr. Cummings, came into the ward, threw up his hands for silence, said, 'All right, boys, everything's all right. Just stay quietly in bed, or lie still on the floor. Let us pray.' The confusion and screams stopped instantly."

He had it—and spread it—inward peace.

A PRAYER

Most practical prayer of the week appeared in the Southern Churchman (Episcopal):

"Dear Lord of Courage and Fortitude, if I must have Rheumatism, so help me by Thy divine grace to bear it in such a manner that I do not make every person in the house feel the pain. Give me the grace to refuse to describe over and over again the misery and pangs that belong to me alone. Strengthen in me the desire to get well, that I may not even be tempted to live in the pity and sympathy that is expected to be extended to an invalid. May I remember continually that pains in nerves are multiplied by pains in description. Amen."

(Quoted by "Time")

The Reward of the Cross Bearer

E. R. JAMES

THEY COMPEL ONE SIMON, A CYRENIAN,
TO BEAR HIS CROSS
St. Mark 15: 21

"As he passed by" is the comment of the Gospel writer. How often you have said this!

It is the time of the great Jewish festival, the Passover. Multitudes from all over the Empire are pouring into the Holy City. "Devout Jews, men out of every nation under heaven," were there. Read the list in the Acts of the Apostles 2: 9-11, and you will get a glimpse of the countries represented. Thousands could not stay overnight in the city but found lodging in the country. Our Lord and His Apostles returned every night to Bethany during the Feast.

Simon is a Jew from Cyrene in North Africa, a land now being occupied by our victorious eighth army. He has come many weary miles by land and sea to attend this Passover, perhaps his only one. He meets the band of soldiers headed by the centurion marching out of the city with the prisoners in their midst. Suddenly they halt. One of them has fainted. He has not the strength to carry His cross. They look around for some man to help. The centurion recognizes Simon by his dress to be a foreigner—visiting pilgrim—and orders him to take up the cross. He is impressed into the service. They dare not lay hands on a Jewish citizen as it may cause a riot in the city. But the Jewish stranger, friendless and uninfluential, is the very man they need. He is compelled to bear the cross. All three Evangelists relate the incident and it has gripped the imagination of multitudes.

You can easily realise the horror and disgust in the heart of Simon. He had been looking forward to this Feast, probably for years, saving his money and making the necessary arrangements. How he had looked forward to the privilege of standing in the House of the Lord and worshipping in His Holy Temple. With deep emotion with the other pilgrims he raised his voice in "The Psalms of degrees" as they toiled up the steep hills to Jerusalem. "I was glad

when they said unto me: We will go into the house of the Lord. Our feet shall stand in thy gates: O Jerusalem". Now he is unclean. Gentiles had laid hands upon him. That was bad enough. But the awful cross had been thrown roughly on his unwilling shoulders. As he tramps to the place of execution he wonders what he had done that such a horror should fall upon him. He is indeed an unhappy man. At the time he looks upon himself as one of the most unfortunate in the Holy City.

But he is walking by the side of the Man of Sorrows who was acquainted with grief. Surely the Lord Christ looked into his eyes and saw the disgust and horror. He is a man. He is a Jew. He understands how a Jew feels at such a degradation, especially at the Passover.

But Simon also looks into the face of the Man, the face of the Man full of compassion for the women of Jerusalem. "Weep not for me, but for your children". What he sees is indelibly marked upon his memory. It is a face

marked with blows and streaked with the blood from the crown of thorns He is wearing. Simon does not remain at the crucifixion. He hurries away. Yet he is thinking, marvelling, wondering about the inscription on the cross:—"THE KING OF THE JEWS".

What is his reward? To the man who bears His cross comes the later knowledge that Jesus is indeed the Christ, the Anointed of God, the Son of God in a wonderful and mysterious sense of the word—the unique Son of God. He accepts the truth and goes forth to tell his friends in Cyrene the Good News of the Messiah. His eyes are opened to understand something of the mystery and glory of the sacrifice of the Son of God on the cross—"a full, perfect and sufficient sacrifice, oblation



Must Jesus bear His Cross alone?

(Continued on page 16)

Holy Week



HOLY WEEK is a mystery which words cannot truly reveal. Those who follow the ancient ceremonies of the Church will find themselves led step by step along the Way of Sorrows, through the great drama upon which the world can never ring down the curtain, try as it will; while those who have not the

opportunity, or perhaps the desire, to take part in the ceremonies will find in the simpler Holy Week Services the quiet which best prepares the mind and heart to look upon the divine mysteries of the passion and death of our Lord.

The world will hurry about outside, eating, drinking and being merry; playing and at the play. Good Friday seems to have lost its meaning for many.

It must not turn us from our purpose or discourage us, since it offers the privilege of filling up, for them, that which is lacking. Our sorrow must be deeper sorrow; our mortification more painful.

Think for a moment of Gethsemane and Jesus bowed beneath the olive's moon-pierced shade. In that prophetic chalice flow two streams, one from one direction and one from another. One stream flows from the dawn of day, and one from the close of time; and they meet, these two streams, making one drink of ghastly, indescribable filth and awfulness, which the Son of God must drink. He is sinless, white in soul as the driven snow, pure as the lily, yet He must accept all this as His own, be made sin for us. No wonder the sweat pours down from Him like drops of blood, no wonder that, having faced that awful potion and drunk of it to the dregs of the chalice, He could face the hideousness of Good Friday. No wonder that He had no words to speak, or barely any.

One cannot write much in face of such a mystery, one dare not, in case it be hidden in the wrapping of many words, but in sorrow let us walk along the Way of Sorrows, looking at the "moving pictures" which release, until we come to the summit of a green hill where, outlined against the sky, is a great Cross, joining earth to Heaven. There let us pause awhile, and see what love hath wrought.



Let us resolve to make a good Easter Examination and Communion, for Easter without Confession is less than Easter; without Communion is not Easter at all.



One Hundred Years Ago

Appointments in 1843 by S. P. G. — In **Quebec**: At **Granby**, the Rev. Geo. Slack; at **Brome**, the Rev. Isaac White; at **Clarendon**, the Rev. F. S. Neve; at **Sherrington**, the Rev. H. Hazard. In **Toronto**: At **Wellington Square (Burlington)**, Rev. Thos. Greene; at **Sandwich**, Rev. Wm. Ritchie. In **Nova Scotia**: At **Lunenburg**, Rev. Filleul (with Rev. J. C. Cochran); at **Murray Harbour, P.E.I.**, Rev. J. H. Read; at **Springfield and Norton, N.B.**, Rev. Wm. Scovil; at **Fredericton**, the Rev. E. M. Roberts (with Archdeacon Coster); at **Stanley, N.B.**, Rev. Jas. Neales.

Retirements—The Rev. Jos. Braithwaite of **Chambly**, the Rev. Jonathan Taylor of **Eaton (Cookshire, P.Q.)**.

St. Peter's, Quebec — The new Chapel was opened on 23rd April, 1843, the Bishop of Montreal preaching the sermon and the Rev. W. Chaderton read the prayers. The new Chapel, which is on St. Valier St., replaces the smaller one, opened in 1834 under the same roof as the male orphan asylum. The children have been transferred to new apartments added to the National School, which already comprehended the female orphan asylum.—(The Church).

Quarantine Station — The congregation of Riv. du Loup, where Sir H. Caldwell Bart owns a large establishment for carrying on the timber trade, petitioned the Bishop against removing their missionary, the Rev. E. W. S. Ross, to the Grosse Isle Station during the season of navigation. There is a hospital and two chapels on the island where a large number of emigrants are detained for several days.

Compton, Smith's Falls—The Rev. C. P. Reid has served this station fortnightly for 3 years. Because of its water-power, it promises to become the principal village of the township. He wishes to build a church, costing £200, upon this spot. The congregation is still small, but the church is gaining in the township.

Chambly—The Rev. Broome of La Prairie is doing duty in the enforced absence, through infirmity, of the Rev. Mr. Braithwaite, a conscientious and watchful overseer of the flock, who now retires from active service.

Sherbrooke — St. Francis District Church Society was formed at a meeting held in the Court House 23 Feb., 1843, the Bishop being in the chair.

Philipsburg, C.E.—The steeple of St. Paul's Church fell into the building on 22 April, 1843, and rendered the building a perfect ruin.—(The Church).

McGill College—The Bishop of Montreal asked Sir C. T. Metcalfe Bart, Governor, to substitute the name of the Hon. A. W. Cochran for his son, (at least temporarily) as Principal of the Royal Institution for the Advancement of Learning, the Visitor of McGill College, 17 April, 1843 (Pub. Archives).

Montreal La Belle Riviere—The Rev. F. J.

Lundy of St. Martin's, Isle Jesu, asks for aid towards providing places for holding worship and encloses a copy of a resolution passed at La Belle Riviere, respecting the erection of a church. Dr. Smallwood of St. Martin's writes "the mission here is most efficiently supplied."

Farnham—The first fruits of missionary labour in this unprovided township were outlined in a letter of the Rev. T. Johnson of Abbotsford, and one from Rev. J. Jones of Bedford. Farnham urgently requires to be made a missionary station.—(Bishop of Montreal to the S.P.G.).

Barriefield, C.W.—A meeting of inhabitants, held 3rd April, 1843, proposed that a subscription be opened for the purpose of buying a site and erecting a church thereon. J. B. Marks, Chairman; E. J. Barker, M.D., Secretary; T. Gurley, Treasurer. £109 was subscribed. Sir Chas. T. Metcalfe gave £50.

Bellamyville, C.W.—On 17th Feb., 1843, the new church at the township of Augusta was opened, the Rev. W. Gunning of New Dublin and others (Messrs. Morris of Merrickville, Blakey of Prescott, Denroche of Brockville) taking part.—(The Church).

Tyendenaga—Tenders for erection of a new Protestant Episcopal Church near the parsonage and the old church were called for by S. P. Jarvis, Superintendent of Indian Affairs.—In The Church of 31st March, 1843.

Port Hope—The Midland Clerical Association met at the residence of the Rev. J. Shortt, Rector, the Rev. Wm. Lawrie of the Scottish Episcopal Church, and the Rev. P. G. Bartlett, recently ordained Deacon by the Bishop of the Diocese, being two candidates for membership.

Toronto Diocese—The S.P.G. has adopted as its missionaries on the recommendation of the Lord Bishop of Toronto: the Rev. Andrew Jamieson, the Rev. T. Bolton Reed, the Rev. Paul Shirley.

Toronto, U.C.C.—The Rev. Dr. McCaul, Principal of Upper Canada College, took leave of that institution on 20th March to begin his duties as Vice-president of the University of King's College on April 24th. The Rev. Dr. Beaver, Professor of Divinity in the University of King's College, preached in aid of the building fund of the church at the Toll Gate on Yonge St. (the present St. Paul's).—(The Church).

Cumberland—The Rev. J. Smithurst of Red River to Bishop of Montreal, 28th Dec., 1842: During my recent visit to Cumberland I baptized 85 Indians. . . . Mr. Budd, the Indian teacher, enters into the work with great zeal. He also has 40 Indian children in his school. The prospects are very encouraging. Mr. A. Cowley is endeavouring to collect an Indian congregation at Lake Manitoba, but the Indians at that place are not so docile as at Cumberland. Divine Grace can tame their wild

(Continued on page 17)

Home Horizons

By Charity Mauger

MUSICAL EVENINGS



RECENTLY we had a visiting family in our community who were musical. As a result we found ourselves enjoying old-fashioned musical evenings. Eagerly those who were asked on various occasions accepted their invitations. The talent of the visitors was of a quality to make it a privilege to hear them, and they were not only generous but happy in singing and playing. More than that they brought to light latent ability among our neighbours that had been too long folded away, and aroused ambitions and resolves to practise and take lessons.

Evenings of this sort were delightful. No need for bridge or idle conversation; just complete relaxation—with knitting if need be—and the delight of music suited to one's taste and desire.

* * *

WAR'S ONENESS

Brigid sent a Christmas box to an acquaintance in England, who, incidentally, used to be rated among the world's richest women. The enthusiastic thanks received is an indication of the sameness, both of treatment and of diet, with the civilian population of Britain. A two-pound box of sweets "looks like a whole year's ration in one". But the writer hastened to add, "It's not that we don't get enough to eat here. We do. But there is an entire lack of variety about it. It all seems to taste alike, and in the middle of winter, when there are no summer vegetables or fruits about, it does get so dull!"

This woman is owner and editor of a weekly paper, independent, and non-party, and she says that it has never been so successful as at present. If they could get enough paper to print more copies they could treble their circulation. Through the years it has been honest and fearless in its utterances, and moreover remarkably intelligent and accurate in its chronicles and forecasts.

* * *

A.T.L. FOR THE V.O.N.

Someone who has recently taken an office position with one of the branches of the Victorian Order of Nurses, on the outskirts

of a large city, has written the following comment: "The supervisor is a fine person, and has a bit of Irish in her. The nurses, seven of them, are easy to get along with, and are particularly fine young people. If I were St. Peter, when they arrived at the Gate, I'd never ask them a question, just hand them a crown and a harp. They certainly deserve all that may be coming to them—they're doing a wonderful job, and are worthy successors of 'the Lady of the Lamp'. The filthy homes they have to go into, and the odds they have to fight in bringing little new lives into the world are almost incredible, but they do it! War has its problems of poverty just as the depression had, although some people seem to think everybody is working."

* * *

COUNTRY LIFE AND THE COUNTRYMAN

This record-breaking winter of frost and snow has left us in solitary confinement to a much greater degree than former winters, so that Brigid and I have enjoyed more reading than we had dared hope. Brigid's eyes have made reading out of the question for her, but she has proved a ready listener. We have found, perhaps, our greatest delight in a long row of *The Countryman*, an English quarterly magazine, edited and printed in the country by J. Robertson Scott for the past thirteen years. The war has curtailed the quantity but not the quality of the contents, and even at that Mr. Scott can pack more on one small page than anyone would believe without reading a copy. One of the specially delightful features is the number of small articles, just a page or two, (and the pages are only 5½ x 7), and always worth reading. An old carter's reminiscences of his life, with a few shillings a week his top wages; a war worker, whose task is to help in the dairy of the nearby farm describes her morning (she has a hyphenated name, but the job is no different for that); and in one and all of the articles the simplest and smallest observation of nature and country life is considered worthwhile—and it is.

* * *

VISITING OWL SHOT

One morning last autumn, a friend who was staying with us came back from a walk in a great state of excitement. She had come upon a man who had just shot a fine specimen of Snowy or Arctic Owl, and after telling him what she felt about his action she asked him why he had done such a senseless thing. His

excuse, somewhat lame, by that time, was that the owls killed the rabbits. He had no use for the dead bird and readily agreed to hand it over to our friend who decided it was worthy of a museum; he would not however, give his name to be attached as donor.

The owl, a beautiful specimen, snowy feathers tipped with black, and a considerable wing spread, was accepted and acknowledged by the Museum, but no additional information was imparted. But a few days ago in her morning radio chat Mrs. H. M. Aitken, who had been gathering information of the new highway running north from Edmonton, had been told that the Snowy Owls of the Arctic had been forced by lack of food to come south where they could find rats and mice. Upon calling the Museum for more information she was told they had a specimen which proved this migration a reality. We feel sure that specimen was our beautiful visitor which had been so stupidly shot.

* * *

NOTHING TOO SMALL FOR THE LARGE-MINDED

Patterned on the Countryman I would record thusly: The nuthatches come quite regularly to the feed-tray outside the kitchen window, but are always wary of a shadow or a movement inside. The squirrels are a nuisance. . . . The snow necessitates almost daily shovelling, and midway to the front gate, this morning, lumbago suddenly suspended proceedings. . . . The new moon was an a.m. change we are told, and as through all the past months it has been p.m. changes we can hope for milder weather. We would hope anyway. . . . I have been putting in the stitch in time with the hope that it will keep the cup towel and the bath towel in service for many an extra day. It was always a practical form of Brigid's principle and she keeps in her workbasket linen threads from an old towel or napkin which serve to strengthen the spot worn thin, but not yet broken into an actual hole. . . .

* * *

BEWARE PORK INSUFFICIENTLY COOKED

The death of the mother of a household and severe illness of the other members as a result of eating pork which had not been sufficiently cooked to render it safe has brought into our



dietary discussions a wealth of unsavory knowledge which Brigid has accumulated through many years of newspaper experience. Personally, it was with great thankfulness I remembered that pork had been a meat eaten at home only when the pig had been of our own domestic circle and upbringing. . . . When a Sister of our Church came to stay with us she told us of the kindness of a young soldier on the bus who seemed to feel responsible for her comfort and well-being, and who, although coming home on leave, did not get off the bus at his own stop, but came on to the next so that he might lift out her suitcase and set her on her right path to our gate. This boy was a Roman Catholic and of course took it for granted that Sister was of the same faith. What a pity the young people of our own Church have not the same pleasing manners.

* * *

CAN'T COOK WITH BRAINS ALONE

A new and distinctive style in cookery books has been evolved during the past half dozen years. Not only does the book contain the personal, family successes in special and favourite foods, but the directions are interspersed with autobiographical sketches, family confidences and evidences of the sense of humour, as delicious as the best dishes, without which the most gifted cook is incomplete. We have had two such cookbooks for some time—Cynthia Brown's "Cooking with a Grain of Salt", a treasure beyond price, and "Victorian Cakes" which must be regarded merely as literature during wartime restrictions. But now our collection has been augmented with a rare jewel, thanks to the publisher, Thomas Allen, who sent it to Brigid for review. This is "Mrs. Appleyard's Kitchen" by Louise Andrews Kent, who evidently is Mrs. Apple-

yard, and who is merely answering the urgent demands for receipts (as she insists they are called in her family), which came from readers of "Mrs. Appleyard's Year".

The book has fallen open at Cream Gilet Gravy and we read "put the gravy in the tureen—the one with the tiny sprigs of flowers that was Mr. Appleyard's grandmother's and that has the ladle to match." Could one doubt after authentic touches such as this! Personally, numbers of the receipts coincided with the traditional diet of my own early days—when I found that Mrs. A. had named yellow-eyed beans as the foundation of baked beans I knew all was well—and a remark on the jacket told me why.

"You may come from Boston", said the man who was fixing the pump, to Mrs. Kent, (or Appleyard), "but you sure cook like a Vermont woman." New England and the Maritimes have borrowed or exchanged very many culinary practises.

When asked if people should cook with brains, as the artist said he painted, Mrs. Appleyard replied, "Brains aren't enough. You have to like things; the dishes you cook with the people you buy the butter from, the field where the crows fly over the corn and the wind that blows through their wings. You have to like the table you put the food on and the people who sit around it. . . . Not with brains . . . with love."

THE REWARD OF THE CROSS BEARER

(Continued from page 11)

and satisfaction for the sins of the whole world". This is his reward that he should testify to the truth that Jesus is indeed the Saviour and to follow in His footsteps and carry His cross.

Yet he has to receive a still greater reward.

St. Mark, writing twenty-five years later, carefully tells us that he is the father of Alexander and Rufus, noted ministers of Christ and stewards of His mysteries. Very probably this is the first time that the Church knew of Simon's labour and privilege in carrying the cross. For the Lord looked into the heart of Simon and saw there the names of his two sons, dearer to him than life itself. This is the Lord's reward to the man who carried His cross that his sons should be called into the sacred Ministry of the Word and Sacrament and be privileged to bring many souls out of darkness into light and to guide their feet into the way of peace.

WHAT SHALL BE DONE UNTO THE
MAN WHOM THE KING DELIGHTETH TO
HONOUR?

THE END OF THE SENTENCE

By
Leslie Bell

As a good Orangeman I carry the open Bible in the July procession (—when did I last open my own Bible?).

It's a young man's war and a young man's world (but we've just re-elected the same elderly Church wardens who've held office for the last fifteen years).

I've tried every inducement I can think of to get my children to Church (excepting the one of going with them).

As far as young men are concerned, Church attendance is a thing of the past. (I do not go very regularly myself—Sunday's a great day for a real loaf).

"TIME" AND THE RELIGIOUS OUTLOOK

Britain and America lack a religious faith as definite as Germany's and Japan's anti-religious faith and until such a faith is forthcoming even an allied victory will prove illusory. Such is the terse summing-up of recent pronouncements of religious leaders which has been made by "Time," the Chicago weekly news magazine, in its column entitled "Religion." Eighty-seven first-rank American church leaders have just signed a statement to the effect that this war must be won by the United Nations. At issue is our Christian concept of man's destiny. As Christians we cannot remain silent. The highest ranking men of the Episcopal Church, of the Federal Council of Churches as well as the college and seminary presidents, including a Quaker leader, affixed their names to the document. The four goals which in their opinion form the foundation of the future for which they pray are of a democratic nature, such as: Industry to serve the common good; Renunciation of colour, race and class prejudice; Responsibility for the community of nations; Happiness and justice in the world.

Faith of a dynamic kind is stated to be the missing link in this programme. The Bishop of Chichester in a Trans-Atlantic broadcast said we must have faith equal to that of the Nazis or we shall not win. So spake the Archbishop of Canterbury. In precisely the same vein the Federal Council's Commissioners to England upon their return said: "World War I left us without a faith. We were passive. Security became our goal. We did not beget a strong faith, but Germany and Japan did. Their dynamic faith found expression in the deification of their own nation and led to war. There must be born in ourselves a strong, righteous faith which seeks the welfare of all men.

Time's columnist ended his remarks by saying that where such a faith should spring from and what was the definition of such a faith was something which was lacking in the week's pronouncements of Christian leaders.

Here and There Across the World



The Children's Gift to Missions

The 1942 Lenten Offering shows that the children of our Church are taking a very real share in supporting the missionary work of the Church. The total reported, which is very incomplete, is \$11,484.84. A splendid gift!

The objects of the 1943 Lenten Offering are: Our Mission in Honan, China, Missions to the Canadian Indians, Missions to Orientals in Canada. BEGIN NOW to help the children not only to give to the missionary work of the Church, but to have a personal interest in those fields to which their money is given. Look to the future of our Church; begin now to build a Christ-centered, missionary-minded adult group who will carry forward the whole work of the Church with interest and enthusiasm.

Missions in Brazil

Extracts from a letter from Mr. J. Merle Davis to Dr. John R. Mott:

"I was deeply impressed by the strength of the Evangelical movement. In every large city visited, I found not one but many churches of more than two hundred and fifty members—some having five hundred, seven hundred, one thousand, and even two thousand members. . . .

"The Churches are spreading faster than trained men can possibly be supplied for leadership. This does not seem to be checking the growth of the movement, but it is endangering its solidarity and is limiting its outreach to the lower classes.

"**Evangelical Movement Spreading.** The Evangelical Movement is a movement of the lower classes. Hardly five per cent of the membership, except in the case of some of the city churches, is made up of middle-class people. However, a striking phenomenon, one which I studied so far as possible wherever I went, is that the Protestant Churches of Brazil are steadily creating an Evangelical middle class. Through their schools, through the new self-discipline, the creation of new ideals, standards and goals, Christ is lifting the under-privileged masses of Brazil. In some churches and cities the process and the results already accomplished are very striking, but the process is at work wherever there is a vital church."

Diocese of the Arctic—Among the Eskimo and Loucheux Indian women in this Diocese

there are 642 paid up members of the W.A. Their pledges have been paid in full and gifts sent to the Red Cross, bombed out mothers in England, and the Prisoners of War Fund.

At Pangnirtung in Baffin Land the Eskimo women conduct their own meetings in their own tongue. They do not have a president, but each woman takes her turn leading the meeting. Consequently when a W.A. member moves to a different district she is already a trained leader, and as a result, several new branches have been started.

Chungking, China. It was reported "that a Christmas dinner had been provided for 309 adults and 65 children including twenty Danish, German, Finnish and Norwegian orphaned missionaries together with their Chinese colleagues. What a gathering that must have been! And unimaginable under any but Christian auspices. Truly love came down at Christmas, in Free China."

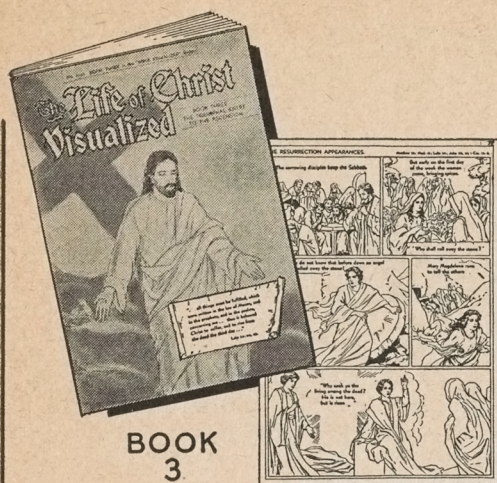
Uganda—A missionary writes: "I went to the Sunday morning service of a little church built by the villagers themselves and roofed with iron bought with their hard-earned offerings. It was the anniversary of the wedding day of the teacher. After the usual collection had been made, the teacher and his wife came up to the front and gave me a goat to sell for the church, and also as much money as they could afford out of their small wealth as a thank-offering to God for His goodness to them in their home. Then, kneeling there, we prayed that their Christian home might be a blessing to the village." (from *Five Points for Africa* by Margaret Wrong.)

ONE HUNDRED YEARS AGO

(Continued from page 13)

nature. Mr. Leath bequeathed £10,000 for evangelizing the Indians at Cumberland House.

The Rev. W. Cockran to the Bishop: Rupert's Land is nearly as large as Russia and has been in England's possession for 180 years, but is in a state of barbarism. We should have a Bishop exclusively for Rupert's Land—a Bishop should be the first person sent into heathen countries.—The Church, 8th May, 1843).



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- MISSIONS IN WAR**—By M. Searle Bates. What is the effect of War on Missions? . . .05
- Three new World Issues Pamphlets:**
- #12—**DON'T FORGET THE WEST INDIES**
—By E. W. Thompson. Discusses how Church and Government can best co-operate in bringing about better economic and social conditions. . . .10
- #13—**WHY CHRISTIAN EDUCATION?**—Discusses the twofold purpose of education and gives examples of Christian education overseas. . . .10
- #14—**THE INDIAN DEADLOCK**—An interpretation and an appeal, by Norman Goodall, Secretary for India of the London Missionary Society. Addressed specially to those whose outlook is missionary. . . .10
- MAMO CHORKA'S OWN STORY**—Demonstrates the reality of the Faith of Ethiopian Christians under persecution during the Italian occupation. . . .15

THE LITERATURE DEPARTMENT M.S.C.C.

CHURCH HOUSE TORONTO, ONT.
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Smith. At the close of the programme Merle Meikle and Robert McCurdy, on behalf of the choir, presented Kay Hall, pianist, and Mrs. L. Kay, bouquets—in token of their appreciation. May we take this opportunity to thank you for your support.

P.O. Roop has returned to duty after his annual leave, spent in Edmonton and district renewing old friendships. Mrs. Roop is still with us and it seems like old times to have her in her place in the choir once again.

ST. JOHN-THE-BAPTIST, RIFE

It was with much regret that a complete congregation of St. John-the-Baptist heard Rev. S. G. West deliver his farewell address on February 21st.

He celebrated Holy Communion and following the conclusion of service, said his farewell so cheerfully that none of the usual pains of parting was at all evident. Nonetheless, it was there, for in one year spent as our minister Mr. West had become a good friend to all. This regard for him was clearly shown, when a spontaneous collection by the congregation yielded sufficient to purchase an initialed letter-writing case and a worthwhile gift of money besides.

The very best wishes of the congregation go with him in his new line of duty. It might be added that it was the fact that Mr. West prefixed all his goodbyes with "I'll be back in the Diocese again—probably among you," which made his departure seem less a final leave-taking.

Flight-Sergeant Robson H. Press, now stationed at Dauphin, spent a short leave at Rife. He was, in the days of his residence here, one of the strong pillars of the church.

Pte. Thomas Charlton of the Edmonton Fusiliers spent embarkation leave with his parents. We wish him a safe journey and a safe return.

Word has been received by his parents, Mr. and Mrs. J. K. Johnson, that their son, Sergeant Huntley Johnson, R.C.A.F., was one of a bomber crew forced down over the Channel, where they spent the night in a dinghy. Fortunately they were all rescued and are back in action again.

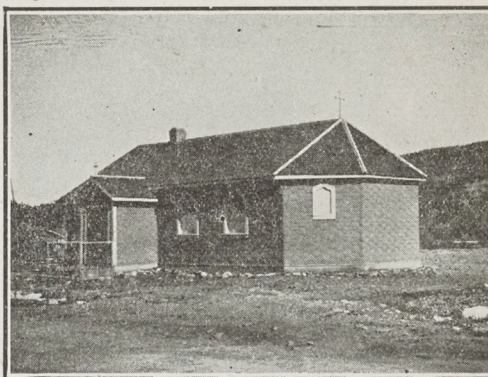
Service was held in St. John's on March 21st, when Rev. A. A. Court read morning prayers. There was but a medium sized congregation, as a number were ill with the "flu".

We are pleased to welcome Mr. Court and hope he will enjoy his visits to Rife.

The W.A. resumed its regular meetings after omitting those of January and February. Mrs. A. Ross was hostess to seven members and one visitor. Mrs. T. Charlton was elected delegate to the W.A. Convention.

The April meeting will again be at Mrs. Ross' home, where members will continue work on a quilt being made for British war sufferers. The W.A. is endeavoring to purchase a white altar frontal and has sent in the proceeds of their E.C.D. box to the E.C.D. secretary, hoping for some assistance.

Rural Deanery of Pembina



ST. JOHN'S, CADOMIN

Months have past since any mention was made of this parish in the "Church Messenger" owing to the fact that we did not have a reporter. However, we are still carrying on and doing our best to build up our church attendance, and also membership in the organizations of the church.

The Christmas carol service was well attended and as there was not enough hymn books to meet the needs of the congregation, the Willing Workers bought and donated to the church two dozen hymn and prayer books. The wardens are constructing suitable shelves at the back of the church so that our books may be properly cared for.

Our Sunday School attendance has fallen off considerably. Some families have left the district, but if parents would see that their children were present every Sunday, we would have a very nice school. The Willing Workers have undertaken to pay a janitor to look after the church, and even on the coldest Sunday our little church is always warm and comfortable.

We were very fortunate to have with us, two Sundays a month, the Rev. S. G. West, who gave unstintingly of his time and energies on our behalf, but all good things must come to an end, and on March 7th Mr. West preached his farewell sermon. He is now serving in the armed forces.

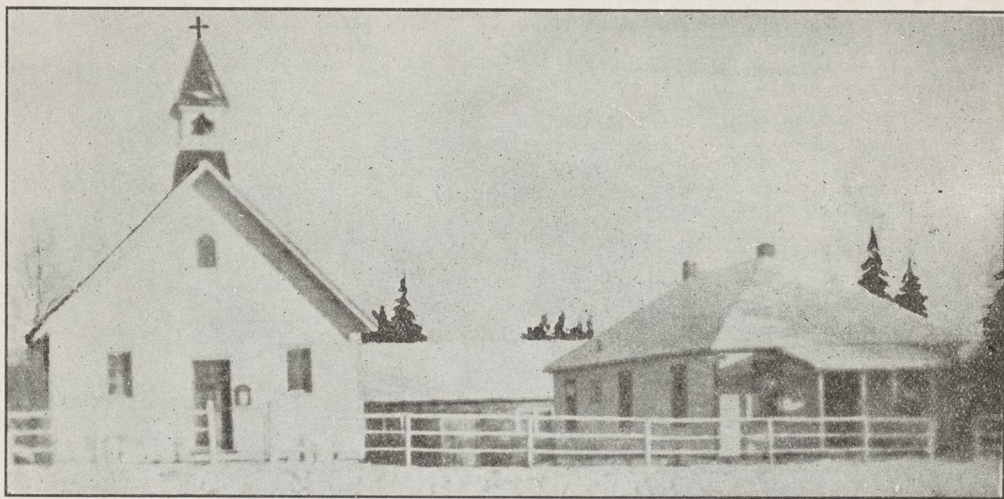
The Willing Workers held their regular monthly meeting at the home of Mr. and Mrs. R. Rice, with Mrs. McKenna as hostess. Mr. West addressed this meeting, after which a social evening was held, as it was Mr. West's last evening with us. We do hope that all the members have read and studied the pamphlet "Is This Your Responsibility?" so that we will be able to intelligently discuss the matter of becoming a branch of the W.A. at our next meeting.

On March 26th we will welcome to the parish, for the first time, the Rev. H. J. Jones, who will carry on services as already scheduled. Mr. Jones will have a long and tiresome journey to the Coal Branch, so let us see that we give him all the support possible.

Marriages: Nora Margaret McLeod to Lieut. Douglas Craig McKechnie.

Baptism: Robert David McNeill, son of Mr. and Mrs. McNeill, Mountain Park.

Burial: Terrence Coast, infant son of Mr. and Mrs. W. E. Coast.



ST. SAVIOUR'S CHURCH, AND VICARAGE, WABAMUN
(The Rev. John Dicker)

BRIGHTWOOD

The Rev. J. H. Dicker

The wedding of Miss Hannah Louise Elliott and Mr. Nels Lura Anderson took place on February 25th, at Brightwood, at the home of the bride, as there is no church in the district.

Those present were Mr. Percy G. Elliott and Mrs. Charlotte Elliott, the bride's parents; Mr. and Mrs. George Stephaniuk, her sister and brother-in-law; Mrs. Wurtenburger, and Mr. and Mrs. James Scandrett.

The Sacrament of Holy Matrimony was conducted by Rev. J. H. Dicker, of Wabamun Mission.

The Wedding Breakfast followed the ceremony, and then photographs of the happy couple and their guests were taken to record the occasion.

To consider the fine weather as a good omen of their future is to be assured that happy years lie ahead of them. Mr. and Mrs. Anderson will reside at the bridegroom's farm at Brightwood. All their friends join in rejoicing at this beginning of another Christian home.

ST. MARY'S, JASPER

The Rev. W. deV. A. Hunt

Bishop Barfoot has set aside Sunday, May 23rd, for a visit to this parish to administer the Sacrament of Confirmation. Classes are now being held for five boys and four girls. We ask for the prayers of the congregation for these candidates. All are quite young, so much will depend for their future spiritual welfare upon the help through prayer and encouragement through example given them by their parents and friends. Only too often children are turned over to their parish priest for preparation when the parents think it is time for "Bill" and "Susan" to be "done," while the parents themselves decline to accept any responsibility. What a difference it would make to the chance of a candidate becoming a faithful communicant if he or she saw father and mother frequently in church and at the altar. As several prominent church leaders have recently pointed out; what we need today is the conversion of the parents. There are

too many nominal church parents who through indifference or wilful ignorance stand in the way of their own children's spiritual welfare and thus draw down upon themselves the terrible denunciation pronounced by our Lord on those who lead His little ones astray.

Recently a parishioner asked the writer's advice about tithing—that is giving to God a tenth of all a person's income to be used either for the maintenance of the Church, or for charitable purposes, such as the Red Cross. Tithing is a very ancient custom (see Gen. 28: 22) which later became law to the Jews. Our Lord did not bind people to give any stated amount, but to give as love and devotion dictate. He always seems to have treated the old Law as a minimum requirement and to have built up from that, as in the Sermon on the Mount. Yet how many of our congregation today dream of giving the minimum of one tenth of all their income to God? How quickly the Church's financial problems would disappear if genuine devotion to our Lord influenced all giving!

As in the past two years the congregations of the Anglican and United Churches join together during Lent for a mid-week devotional service and for Bible study. This Lent the subject of the addresses is "The Application of the Message of the Revelation of St. John the Divine to Conditions of Today." The addresses are given alternately by the Rev. D. N. McInnes and the Vicar. The first two services were well attended. The sight of congregations ordinarily separated joining together in a service of intercession and Bible study is a source of inspiration and hope, even as their separation is a standing rebuke to all sincere Christians. Nevertheless the earnest desire for the union of Christendom must not lead us to any rash or hasty endeavors to heal the old wounds superficially, while our hold upon essential doctrines makes real and lasting union impossible until such time as those now separated from the holy Catholic Church accept the Faith "whole and undefiled" as the Creed of St. Athanasius has it. We hold and must always cherish as our most precious possession the Faith once delivered to the

Saints and by them entrusted to us to hand down to posterity "whole and undefiled."

The members of St. Mary's Vestry met in the Vicarage on March 8th. The matter of Insurance was thoroughly discussed and it was decided to increase considerably the amount now being carried on the church and church properties.

During the Vicar's absence in Edson on alternate Sundays the Church Wardens, Messrs. Coupland and Cleveland are again conducting the evening services, assisted most ably by the Choir. In place of a sermon Mr. Coupland is reading a very instructive series of addresses on Church Ceremonial. These addresses were given originally by the Rev. Basil Jones to the students of Bishop's University, Lennoxville, Quebec.

Perhaps by the time these notes appear in print Spring may have arrived. Meanwhile both 'flu and measles most certainly have arrived and are helping to thin out that which is already thin enough—the congregation! However there is always a bright side to these things, and one small sufferer is rejoicing over the fact that he is the victim of English and not German measles!

St. Patrick is traditionally associated with snakes as well as with the shamrock; but not, so far as we are aware, with fish. Nevertheless the ladies of the W.A. held a fish and chip supper at St. Patrick's tide in the Parish Hall. The supper was excellent and was greatly enjoyed by all who partook of it—especially by those whose gastric memories are awakened by the very odor of frying fish! The financial results of the supper enabled the W.A. to come to the aid of the Vestry at a time when such aid was most welcome. Our best thanks are due to the President and members of the W.A. for all their hard work in connection with the supper.

On Good Friday evening, God willing, the Choir, under the leadership of Mr. J. Heckley will render parts of the sacred cantata "Olivet to Calvary" in St. Mary's Church. The cantata will be preceded by a short service of prayer and remembrance.

This year it will be impossible to hold the full Easter services here on Easter Day. There will be Evensong on the Sunday and the Easter Communion will be celebrated on Easter Monday at 10 a.m. We sincerely hope that every communicant will endeavor to be present at that service.

EDSON AND ST. PAUL'S MISSION

There will be one service only in Edson on Easter Day—10 a.m. Communion. It is hoped that all parishioners will make an effort to attend. Sunday School on this occasion will be at 11.30 a.m.

On the second and fourth Sundays, when the Rev. W. deV. Hunt has been in Edson, he has held an afternoon service at Wolf Creek. After a long lapse, this has been greatly appreciated.

We hope to have Bishop Barfoot here on the 23rd of May; though this is not certain, we can keep that date in mind.

Sewing meetings for the members of the W.A. have been held on the last four Mondays, with good attendance, considering the rather discouraging weather and the prevalence of influenza.

The Rural Deanery of Vermilion

THE CLANDONALD MISSION

THE REV. F. A. PEAKE, Vicar

The A.Y.P.A. presented their concert on the Friday before Lent to a large and appreciative audience, and incidentally raised a substantial sum for church purposes. They are also hoping that it will be possible to present it elsewhere.

At their last monthly meeting the members of the W.A. decided to pay the first quarter's apportionment. It is hoped that the next two quarters will be met by the Pyramid Boxes. They also intend to send one or two delegates to the annual meeting, the number depending upon the state of the roads. The members were represented at the Ash Wednesday service instead of having and extra service on March 12th.

On March 11th was laid to rest Mrs. Harriett Cooper who died as a result of burns received in an accident at her house early in the year. Mrs. Cooper was widely known in the community and our sincere sympathy goes out to her relatives.

It has been found advisable to cancel the Lenten mid-week services this year although of course they will be held during Holy Week. It is also hoped to have a Mission in Clandonald early in the summer.

During the month the Vicar paid one visit to Derwent, when a service was held at the home of Mr. and Mrs. G. McConnell. This, however, was not so well attended as usual owing to secular counter-attractions. A short congregational hymn practice was held afterwards.

Landonville is still more or less "off the map" and we look for the return of some of our parishioners after advent of warmer weather.

These notes are written from an hotel room as the Vicar is on his way to Irwinville for the monthly celebration of Holy Eucharist.

CHRIST CHURCH, MANNVILLE

The Rev. S. J. Bell

We had a visit from the Reverend F. A. Peake, vicar of Clandonald, Sunday, February 28th. Mr. Peake preached at the evening service in Mannville, and visited relatives in the Chailey district on the Monday, before going on to the city for the Clergy Conference.

The Girls' Auxiliary are enjoying the classes on home nursing being conducted by Mrs. Hogan. At a recent meeting Dr. D. Hasinoff, resident physician, was present and gave some helpful advice.

Congratulations to Mildred Jones, Peggy Slie and Neva Swain, who passed the Leader Training examination in New Testament; all three making the First Class. Certificates forwarded from Toronto were presented at Evening Prayer, March 21st. Classes are now being held in "Teaching Method in the Sunday School."

The Vestry, at a recent meeting, resolved to get the fund started for the painting and repairing of the vicarage. A motion in favour of doing this work had previously been passed at the annual meeting.

We are sorry that Mrs. Arnold, our choir leader, has been indisposed, due to a fracture caused by a fall. We hope she will soon be quite well again.

Weather is such that services in the country are greatly interrupted. We are looking for spring one of these days, and hope that the muddy period will not be too long. We do want to see regular services resumed at all points.

The Vicar and Mrs. Bell wish to thank the members attending the Clergy Conference for their gift of flowers, sent to Mrs. Bell on the birth of a daughter, March 2nd.

ST. MARY'S, VEGREVILLE

The vicar made a number of visits March 24th. Services will begin again April 11th, the fifth Sunday in Lent, at 11 a.m.

Rural Deanery of Wainwright

HOLY TRINITY, TOFIELD

THE REV. H. J. JONES

The Senior W.A. met in the church hall on March 4th with six members present. Deanery and Diocesan correspondence was attended to. We are planning to knit mittens as a Deanery undertaking, and the Social Service Secretary was authorized to obtain the requirements needed for the Dorcas bale and quilt. Mrs. Baptist read an interesting chapter from the Study Book. We have decided to set apart a regular time for the Study Book at each meeting, after the opening devotionals and before the business session. Members were again reminded of the World Day of Prayer Service on March 12th. In spite of the chilly day, twenty women attended from the town—representing the local churches.

Another special service (omitted from last month) was that held on February 14th, when the members of the Dr. Tofield Chapter, I.O.D.E., were present at Evensong to commemorate Founders' Day (February 13th). This year marks the 43rd Anniversary of this nation-wide and patriotic order. A very able and suitable address was given by Rev. H. J. Jones.

On Sunday, March 7th at 11 a.m. Bishop Barfoot was present at the celebration of Holy Communion and also addressed us in his usual sincere and interesting manner. A congregational meeting was held at the close of the service in the church hall—the chief item of business being the recent appointment of the Rev. H. J. Jones to work in the Cadomin district. This will necessitate Mr. Jones being absent from here on the last two Sundays in each month. We trust he will enjoy his new work and wish him success and happiness in this added

missionary venture, and at the same time we hope all here will keep up their added interest and support of the church as in the past. In these war-torn and difficult days we should be ready and happy at all times to sacrifice and relinquish any every-day blessings which may have been our good fortune to enjoy through our regular services, etc., especially when we realize the real underlying motive for the unselfish change was to keep the "Light of the World" shining somewhere else—a real missionary project.

We are sorry to report Mrs. Malcolm has been on the sick list and have missed her at church the last few Sundays as she has always been so faithful in her attendance. Mrs. Malcolm has resided here for the past fifteen years, but has recently disposed of her hotel property and with her daughter Mrs. Foran, is planning shortly to take up residence in Victoria, B.C. This is a distinct loss to the church and district.

ST. MARY'S, EDGERTON; ST. PATRICK'S, HEATH

THE REV. A. A. COURT

Once again we have had a short visit from our Bishop, and although we were very pleased to welcome him, we did not quite like the reason for his coming; because he has found it necessary to take our Rector away for two Sundays of each month. However, as the Bishop explained, it is an emergency created by war conditions, so, the only thing to be done is carry on to the best of our ability, and hope that such an arrangement will not be for too long a period.

In reply to the Bishop's request that the parish accept about three-quarters of their present financial commitments, the congregation unanimously adopted a resolution that they continue their present financial commitments. The congregation of St. Patrick's, Heath, adopted the same resolution.

The Bishop expressed his gratitude and pleasure for the adoption of such a resolution, and pointed out what it meant, not only to the parish in taking upon itself such a generous attitude; but also to the missionary work of the Church as a whole, in the saving of valuable missionary funds, and thus helping the work of the church not only in our own Diocese, but throughout the Dominion.

Just in case any member of our congregation was absent at the meeting when the new plans were discussed, may we point out that Services will be held at these two churches on the second, and fourth Sundays of each month.

Thanks are due to the following families for their hospitality to the Bishop during his visit: Mr. and Mrs. R. Kington, Mr. and Mrs. J. F. Gilmour, Mr. and Mrs. George Phillips, and Mr. and Mrs. F. F. Mitchell.

We are pleased to report that the W.A. will be well represented at the Diocesan Annual this year, after many years absence from said gathering, not from lack of interest, or desire, to attend, but from financial difficulties. This is one of the disadvantages of parishes so far from the city.

ST. MATTHEW'S, VIKING

THE REV. H. J. JONES

The W.A. held a Rummage Sale on Saturday, February 27th.

In spite of stormy weather the affair was a financial success. The members have been able to finish paying for the stove which was purchased for the hall.

We had the pleasure of a visit from our Bishop on Sunday, March 7th. He came to tell us of new arrangements in regard to the services to be held here. We in Viking are sorry to see our clergyman go to other points, but we fully realize that other congregations need services as well as ourselves. We are grateful that we can have some services during the month, and trust that all members of the congregation will help shoulder the responsibility of keeping the work alive while Mr. Jones is away.

The two sons of Mr. and Mrs. Cotter, who have joined the forces, were baptized in the church.

Lenten Boxes were distributed at Sunday morning's service. It is to be hoped that all members will try to give a little as an Easter offering. Three cents a day during Lent from each of our members would help very considerably towards the apportionment.

On Saturday the 13th, Rev. H. J. Jones officiated at the marriage of Elsie Lona Belton of Jarrow to Frederick William Green of Sedgewick.

Rural Deanery of Wetaskiwin

IMMANUEL, WETASKIWIN

THE REV. W. ELKIN

We are very happy to welcome Rev. W. T. and Mrs. Elkin to our city and feel confident the congregation will be much benefited by their residence among us.

The Mortgage Boxes sent out by the Vestry are coming in nicely and the Secretary, Mr. A. Grange, reports further reductions made on the rectory debt.

Lenten services are being held on Fridays at 8 p.m. Choir practice is held at seven, the elder members remaining for the services. Several new members have been added during the past weeks and under the able supervision of Miss Robinson are making good progress.

The W.A. hope to hold a spring tea shortly after Easter. Members are looking forward to attending the Diocesan Annual and have appointed Mrs. T. Andrews and Mrs. W. Adams as delegates.

White markers for the Lectern Bible have lately been donated by the Sanctuary Guild and appreciation for the embroidery done on them is expressed to Mrs. Percy Maggs.

Deepest sympathy of the whole Winfield district goes to Mr. and Mrs. Moeller and Mr. and Mrs. Gillespie in the tragic deaths of their children, Leona May Moeller, Shirley Anne Gillespie,

Douglas Gillespie and Margaret Virginia Gillespie whose lives were taken when their home burned at Winfield a few weeks ago. Rev. W. T. Elkin conducted burial services and interment took place in the Wetaskiwin cemetery.

CAMROSE

THE REV. A. WALLIS

We were pleased to see our Bishop once again, and had hoped to have the pleasure of meeting Mrs. Barfoot. The Bishop spoke to us from 6th Micah, 8th Verse—a beautiful message, strong in its simplicity.

The Choir sang, "O, How Amiable."

Refreshments were served in the hall by the W.A. after the service, when people had an opportunity of meeting or renewing acquaintanceship with the Bishop.

The World Day of Prayer was held in our Church this year. Many people came, and a quiet atmosphere of reverence and devotion marked the service.

W.A.

Our meetings are well attended, and the interest shown is active. Busy fingers have been making numerous little garments for Social Service.

On Tuesday, 23rd March, we had an open meeting of the W.A. when invitations were sent out to anyone interested. It was a very pleasant afternoon, spent in quilting, chatting and being friendly. We enjoyed seeing the needlework mentioned above, and say "thank you" to those who gave such lovely things to be "made over," and to those who did the sewing. This work always seems so very close to the heart of the Master.

During the tea interval we listened to duets by Nina and Serena Fawcett, and Ronnie sang to us, too. Jessie Maglis very sweetly sang two solos. We are proud of young people.

Because we sent in no notes for February, no mention was made of the Party put on by the "Young Married Group," nor of the W.A. Card Party, both quite satisfactory.

Those of us who go to the Wednesday evening service find inspiration—

"The brief hours are not lost in which ye find
More of your Father . . ."

A.Y.P.A.

Though our numbers are small, we carry on with cheerfulness, and a mixture of fun and seriousness. We are very glad to have some of the boys from the Camp come down to meetings, and are sorry when they have to go. All of them have been fine, and we continue to remember them, wishing them Godspeed.

Marriages

George Foss to Grace Barrett on February 5th.
George Ralph Tate to Clara Cecilia Busness, on February 25th.

Burial

William Henry Seevers, on February 4th.

**Have you got your copy of the 1943
Diocesan Annual? 15c**

THE WOMEN'S PAGE

by Edith Peace

W.A. ANNUAL

By the time this is in print our Annual will be in full swing, and we shall be renewing acquaintanceship with our fellow members from out-of-town branches. I always get a real thrill out of being present at our opening service of Holy Communion, and realizing that we are members of the same organization, and come from every corner of the Diocese. Then I think of other services like our own in other Diocese throughout the whole Dominion. What a mighty army we are, and what a mighty task is ours. And, what a mighty achievement is ours, too, when we consider all that is accomplished. Truly, "the Love of Christ constraineth us." May this Annual be the best we have ever known!

WOMEN AND WAR

When I am weary of a homespun day,
Woven of common thread all housewives know,
Longing for strands of color through the grey,
Or bands of silk to edge the calico,
I think of those poor women who have lost
To war and death the hours I would amend,
Moments surrendered at so great a cost,
What would they give for peaceful hours to spend
In kitchen chores again—women whose hands
Make dynamite instead of pies, or clean
Some dark debris of war from their torn lands!
To them my seeming day of drab routine—
Washing of dishes, dusting of a chair—
Would be a joy almost too great to bear!
—Isabelle Bryans Longfellow.

TEN THINGS WHICH DO NOT PAY

To "have a good time" at the expense of an uneasy conscience the next morning.
To lose our temper at the expense of losing a friend.
To cheat a corporation at the expense of robbing our souls.
To go to Church in the morning, if we are planning to go to the devil in the evening.
To have an enemy if we can have a friend.
To sow wild oats if we have to buy our own crop.
To spend the last half of life in remorse or regret for the first half.
To be discourteous, irreverent, cynical, cruel, or vulgar.
To give God the husks instead of the heart.
To live at all unless we live for all.

—Contributed.

LENT AND BOOKS

The season of Lent is slipping by, and, I fear, some good Lenten resolves are gone, too. How easy we fail in keeping promises made to ourselves! So many things I resolve to do, and because there is no other person to hold me to my resolutions, I find good excuses for forgetting about them.

I always like to read something worthwhile in Lent, and every visit to the library—which isn't very often, I regret to say—convinces me I should read and read and read. When some of my friends begin talking about the books they have read I hang my head for fear they ask me if I have read them. I don't know how they find the time, and yet they seem to be just as busy as I am.

One practice which every one should adopt each Lent is to return all the books on one's shelves which one has borrowed during the preceding months. It is so easy to borrow a book, and, somehow, so difficult to return it. I once kept a friend's autograph album for six years, largely because I was too ashamed to return it after keeping it so long. A periodic shelf-cleaning of borrowed books saves friendships, and Lent would be a good season to return what was lent!

I came across the following lines neatly inscribed on the inside front cover of a beautiful book:

THIS BOOK BELONGS TO.....

If thou art borrowed by a friend,
Right welcome shall he be
To read—to study—not to lend,
But, to return to me.

Not that imparted knowledge doth
Diminish learning's store,
But Books, I find, if often lent,
Return to me no more.

Read slowly—pause frequently—
Think seriously.

Keep clean—return duly,
With the corners of the leaves not turned down.

THE DIFFICULT THING (from "The Cheerful Day")

She said it was six years since it occurred. He knew it was seven. They argued. He said more than he had intended. She left the room. The house was filled with intolerable silence. Each had some cause for complaint. Both knew the matter was too trivial to quarrel over.

And at last the man went upstairs and found his wife weeping, and said, "I am sorry, forgive me." She forgave him (knowing he had forgiven her).

Blessed is he that has courage and grace to take the first step towards closing the breach he has helped to make.

—EDITH PEACE.

Have you got your copy of the 1943 Diocesan Annual?

15c

Clergy List

Bishop:

THE RT. REV. WALTER FOSTER BARFOOT, M.A., D.D.
See House 10416 131st Street, Edmonton

Name	Address
The Ven. S. F. Tackaberry, M.A., D.D., Secretary-Treasurer.....	11717 93rd St.

RURAL DEANERY OF EDMONTON:

All Saints'

Rev. Canon A. McD. Trendell...10523 99th Ave.

Holy Trinity

The Rev. W. M. Nainby.....8319 101st St.
Rev. W. Edmonds.....11146 91st Ave.

Christ Church

Rev. E. S. Ottley.....12110 102nd Ave.

St. Faith's

Rev. L. M. Watts.....11446 93rd St.

St. Stephen's

Canon J. C. Matthews.....9537 109th Ave.

St. Peter's and Good Shepherd

Rev. R. S. Faulks.....12209 111th Ave.

St. Mary's and St. Mark's

Rev. A. Elliott.....11230 66th St.

St. Luke's and St. John's

Canon W. H. Hatfield, Rural Dean..9014 85th Ave.

St. Paul's

Fort Saskatchewan

Rev. R. Boas.....Fort Saskatchewan

RURAL DEANERY OF VERMILION:

The Ven. W. Leversedge, Rural Dean, Vermilion.
Mr. O. R. Hunt Frog Lake
Rev. F. A. Peake Clandonald
Rev. S. J. Bell.....{ Manville
 Vegreville.

Name	Address
RURAL DEANERY OF WETASKIWIN	
Rev. A. Wallis	Camrose.
Rev. W. Elkin	{ Wetaskiwin. Leduc.
Rev. Vincent Cole.....	{ Hardisty. Sedgewick.

RURAL DEANERY OF PEMBINA:

Rev. W. deV. A. Hunt..... Jasper and Edson.
Rev. J. Low.....Barrhead and Westlock.
Rev. J. Dicker.....Wabamun.
 Cadomin
Rev. F. Baker.....Mayerthorpe

RURAL DEANERY OF WAINWRIGHT:

Rev. H. J. Jones.....Viking and Tofield
Rev. L. A. Bralant.....Wainwright.
Rev. A. Court.....Edgerton.

On
Active
Service

{ Rev. Canon C. F. A. Clough
Rev. C. Storey
Rev. Canon G. P. Gower
Rev. C. Clarke
Rev. N. J. Godkin
Rev. C. E. F. Wolf

Itinerating Priest

Rev. S. G. West.....:10433 87th Ave

Superannuated

Rev. A. Murphy11011 88th Ave

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Sister Amelia

Sister Lillian

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Miss B. Onions.....Onoway.
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